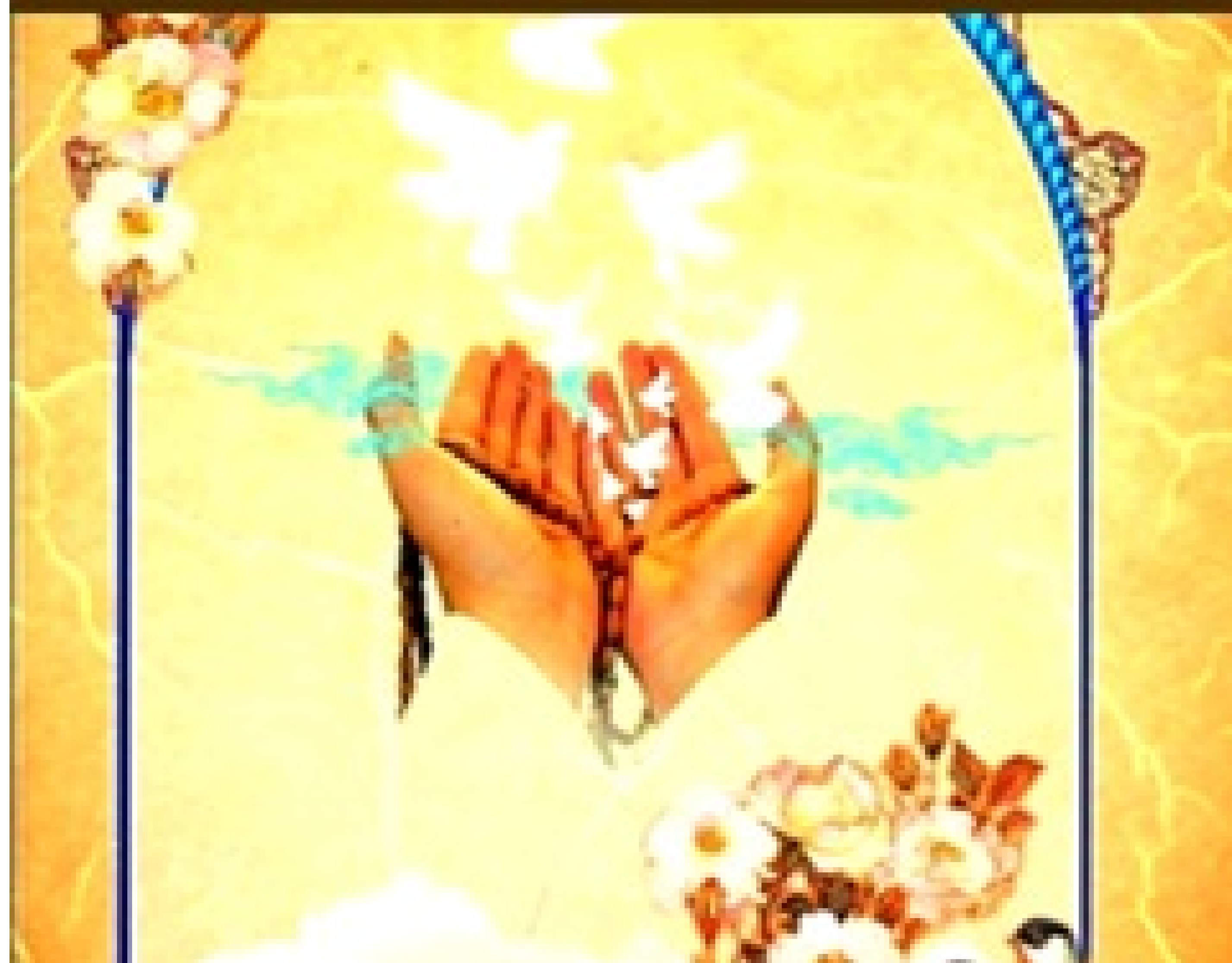
Moral Values of Qur'an a Commentary on Surah Hujurat

Ayatullah Sayyid Abdul Husayn Dastghaib Shirazi



بسم الله الرحمن الرحیم

Moral Values of Qur'an, a Commentary on Surah Hujurat

:Writer

Ayatullah Sayyid Abdul Husayn Dastghaib Shirazi

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point

A detailed tafsir (exegesis) on Surah Hujurat by Ayatullah Dastaghaib Shirazi focusing on the moral instructions and contained within and lessons on how to implement this morality.

Text of the Holy Sura Hujurat

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {١}

[۴۹:۱] O you who believe! be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ {٢}

[۴۹:۲] O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {٣}

[۴۹:۳] Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a

.great reward

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاء الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {۴}

As for) those who call out to you from behind the private chambers, surely most) [۴۹:۴]
.of them do not understand

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ {۵}

And [۴۹:۵]

p: ۱

if they wait patiently until you come out to them, it would certainly be better for them, .and Allah is Forgiving, Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ {٦}

[٤٩:٦] O you who believe! if an evil-doer comes to you with a report, look carefully into .it, lest you harm a people in ignorance, then be sorry for what you have done

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُوْلَئِكَ هُمُ الرَّاشِدُونَ {٧}

[٤٩:٧] And know that among you is Allah's Messenger; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and .transgression and disobedience; these it is that are the followers of a right way

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ {٨}

[٤٩:٨] .By grace from Allah and as a favor; and Allah is Knowing, Wise

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {٩}

[٤٩:٩] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace

between them with justice and act equitably; surely Allah loves those who act .equitably

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {١٠}

The believers are but brethren, therefore make peace between your brethren [٤٩:١٠] .and be careful of (your duty to) Allah that mercy may be had on you

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَومٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاء مِّن نِّسَاء عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ {١١}

O you who believe! let not (one) people laugh at (another) people perchance [٤٩:١١] they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, .these it is that are the unjust

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيراً مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ {١٢}

O you who believe! avoid most of suspicion, for surely suspicion in some cases is [٤٩:١٢] a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, .surely Allah is Oft-returning (to mercy), Merciful

يَا أَيُّهَا

النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {۱۳}

[۴۹:۱۳] O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {۱۴}

[۴۹:۱۴] The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُوْلَئِكَ هُمُ الصَّادِقُونَ {۱۵}

[۴۹:۱۵] The believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {۱۶}

[۴۹:۱۶] Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ

اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ {١٧}

They think that they lay you under an obligation by becoming Muslims. Say: Lay [۴۹:۱۷] me not under obligation by your Islam: rather Allah lays you under an obligation by .guiding you to the faith if you are truthful

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ {١٨}

Surely Allah knows the unseen things of the heavens and the earth; and Allah [۴۹:۱۸] .sees what you do

A Synopsis of Surah Hujurat

point

'Note: Chapters of Qur'an are called 'Surah'. Hujurat means 'rooms' or 'cha mbers

Personality of the Last Prophet (۱

The axis of society, which is the center of gravity for its preservation, must be respected more than anything because the preservation of this personality will be the basis of the survival and supremacy of that society. What personality can ever be higher and which axis weightier than the last Prophet, Muhammad, and which society ?can ever be more stable and higher than the Muslim society

Besides, it is an essential condition of Faith in God and knowing of His Messenger that .due respect and honor should always be given to His Messenger

It is here that, in the first part of this holy Surah, Almighty God, addressing the Faithful, commands that it is absolutely necessary for Muslims to restrain themselves from going ahead of God and His Messenger. He asks them to control themselves from raising their voice above the voice of the Holy Prophet and from calling him as they call one another. Rather, they must observe courtesy; that they should

wait till the Holy Prophet comes out of his house and that only thereafter, should they .submit their need to him. They should never call him as they call others

Regret in Believing in the Word of a Transgressor (۲

The basis of many quarrels and vengeance is the acceptance of the false talks of mischievous people who, because of their selfishness, make two or more people one another's deadly enemies and some also consider this evil deed enjoyable. Simple-minded people too, without making inquiries, following their sentiments possibly accept their word. This results in disputes, quarrels and even massacres and the enmity lasts for a very long time. Though, sometimes the flames come down but after some time they again rise up as we can see in history on several occasions. What should be done, however, is that we must follow the guidance of the Holy Qur'an and must not accept the word of an impious person and should prevent the said .bloodshed and restlessness

Some others either because of sentiments or personal interests try to drag others .also by instigating them for fanning the fire of differences and disputes

In the second part of this holy Surah, a guidance has been given that your duty, O Muslims! Is obedience of orders, not issuing orders! In brief, if you choose obedience to God and His Messenger it would be better both for your worldly life and your .eternal life in the Hereafter

Reconciliation between Muslims (۳

The law of Islam considers its followers brothers of one another and says that all are like the leaves of a

single tree and limbs of a single body. If one person is in trouble, others cannot remain unconcerned. Therefore, if there occurs any ill will or trouble between two or more persons; the duty of all others is well wishing, admonition and good advice; and finally, if because for any reason, it is not remedied, then, as an inevitable measure, for preventing furtherance of final trouble, force should be applied against one who is lying, and before things get worsened, stamp out the mischief and end the trouble. Of course justice, piety, divine aspect and spiritualism should be kept in mind, both in war .and peace. These are the itineraries contained in the third part of this holy Surah

Find and Remove the Roots of differences (۴

For preserving amity in Muslim society, it is necessary that, first, the elements or factors of disintegration should be found and then they should be removed. The main factors that tear the hearts apart are having bad opinion or misunderstanding about one another and thereafter, in following and spying one another and then making a mockery of one another and calling by insulting titles to tease one another and even back biting one another and showing oneself higher than the other by way of ego and pride. If these evils are found out and eliminated there will be no more quarrels .between Muslims and the tree of Islam will bear desired fruits, happiness for all

In order to stop such things, the Holy Qur'an admonishes us all that one must never make a

mockery of others because; it is quite possible that the one whom you are mocking may be better than you. So do not call one another names. The Holy Qur’an regards spying on others and forming bad opinion about others a sin. It equates backbiting .with eating carrion

From preventing one from pride and ego, the Holy Qur’an says that the origin of creation of all is one and the same. They are all born of a father and a mother, and there is no distinction for one over another from this aspect. It says that all natural .differences (like color, languages etc) are for recognition, not for self-glorification

.Such noteworthy subjects form the fourth part of this holy Surah

Apparent Islam and inward Faith (۵

The reality of Islam and Faith has become confusing for a number of people. The fact is that there is a lot of difference between Islam and Faith. The holy religion of Islam, due to expedience, has based its itineraries and planning on cleanliness, matrimony, inheritance etc on verbal utterance with regard to Oneness of God and the ?Prophethood of the last Prophet, Muhammad. But what is Faith

It is to cling to this belief and also to believe that one is bound to obey the Commands of God and orders of the Holy Prophet. At several places in the Holy Qur’an, love of God and His fear and hope from and trust in Him has been considered the essentials of Faith. In this holy Surah also, a clear distinction between Islam and

Faith has been shown. It says that Faithful are those who are fully devoted to God and His Messenger, that is, they are solely connected with Allah and His Prophet and who .are not inclined towards this material world

As a result, they have no kind of doubt or hesitation and so they offer sacrifices with their lives and their wealth in the path of Allah and in struggle in His cause. This is because they have found out the highest of aims and the best of ideologies. They know that everything is transient and perishable except Only One God. So they .sacrifice the transient for the eternal

Admonition regarding these matters forms the subject matter of the fifth part of this .holy Surah

Faith is God's Bounty (۶

Some unwise people during the initial days of Islam and also in other periods thought that they have earned some rights by adopting Islam. They thought that they have accomplished something extraordinary. So they used to show to the Holy Prophet that they had done a favor to him by becoming Muslims. The Holy Qur'an wants to make them understand that verbal Islam has no spiritual value; that the real value is for the Faith in heart which becomes manifest through words and deeds. It keeps one away from sin and spurs towards every good; that this also is a grant from the Lord Who adds good to everyone who has inclined to it. In fact, by this kindness, God has favored the faithful. God knows who is

.worthy of such a bounty

.This matter also forms the subject of the sixth and the last part of this holy Surah

Thus, this chapter shows the path of the good in this world and in the Hereafter to .Muslim as well as the Muslim society. We explain here under six titles

Simple explanation for common understanding

Among the great bounties granted by God to Ayatullah Dastghaib, is the bounty of eloquence whereby he, in a greater part of his life, prepared the commentary of Qur'an in a simple- to-understand style for common people. He explained difficult .matters with common parables and stories

Commentary of the Surah Hujurat is an example of his attractive and unparalleled style of explanation. Like his other books it has been and is being published in various modes and in attractive forms again and again. This book will also be welcomed by all, .God willing

This book is a collection of his sermons of the holy month of Ramadhan ۱۳۹۶ Hijri coinciding with ۱۳۵۵ (Solar era). Hasan Sadaqat had very painstakingly reproduced it from audiotapes. This transcribed edition was then revised and printed. Mr. Sadaqat's .efforts are indeed worth appreciation and thanks

Of course, care has been taken to ensure that the style of speaking and addressing, .which is most popular today remains as it was

By the way, the sermon of the fourth day of Ramadhan could not be obtained for which we are extremely sorry. It is our earnest request to those brothers who had recorded it to hand it over in the library of

.the Shiraz Jama Masjid so that it can be incorporated in the next edition

Finally I feel it my duty to thank the manager and the workers of the well-equipped and unparalleled Mustafavi Press who extended every co-operation in this religious service and to seek the best of rewards for them from God in both this world and the .Hereafter

,Shiraz

(HS)/۱۵th Shaban۱۳۹۸ (HQ) ۰۴/۰۴/۱۳۵۷

(.Birth Date of Imam Mahdi a.t.f.s)

Sayyid Muhammad Hashim Dastghaib

Part ۱

Thankfulness for the bounty of life and perception of Ramadhan

Thanks to God Who granted us the great bounty of life. Man must always be thankful, that is, he should appreciate every bounty. The basis of every bounty and its benefits is the life of man. When life ends, the file is closed. Thereafter, there is no more gain. If man knows the original and main bounty, the perfection of bounty, the benefits of them all turn to life. When your breathing is over, neither is there any remedy for your sins, which can be purified by repentance, nor your reward is going to increase. How :true has the poet said

.This breath which goes and which returns is a precious pearl

How much valuable it is! He is stupefied. He understands in the grave. He realizes inside the grave. He breathes on dust. How many benefits were there in the world (during his life), which he could have obtained? At last, when he realizes he says, "My Lord, send us back that we may perform good deeds! My God! Now I have understood how valuable my lifespan was. How effective

were the hours of my life! I have realized only now. O Lord! Make me return so that I may take full benefit of my life." It is then said to him, "Never. It is over. No more life now. Who has been given two lives that you may also be given? Everyone who has died has finished his role. Now you know what a great bounty God gave you that once "?again the holy month of Ramadhan has been a part of your life

Recall those who were here last year but now they are beneath the earth, even those who were younger than you have met with some accident and died. Now that you and I are here, how many times must we say, "Praise be to Allah the Lord of the worlds. I want to be thankful." So thank God as Ramadhan has arrived once again and we are fortunate to get its benefits. Firsts of all pray for the dead and know that special emphasis for prayers for the dead has been made during Ramadhan. During the month of Ramadhan, the dead have more than usual hopes from the living that they (the living) may send supplications for them and also make charities for them. O Lord! Now that You have favored us and preserved us, give us good sense also so that we may thank You and may take full benefit from Your bounty. Let us now begin in the name of Allah and gain

.the benefits

Salawat, the Best Recitation

The first and foremost benefit is by reciting Salawat(۱) as many times as possible, every day and every night, a thousand times in a sitting. Say, "O Allah, bless Muhammad and the Progeny of Muhammad." After the 'Asr(۲) prayer say a hundred times, "O Allah, bless Muhammad and the Progeny of Muhammad and hasten their reappearance."(۳) Doubtlessly, among all the recitals mentioned for Ramadhan is the recitation of Salawat during the day and night of this month. Only one narration is .sufficient to realize its importance

Shaykh Saduq has, in his book Amali, narrated authentically that from the Asr time on Thursday, a number of angels holding books made up of heavenly silver and pens made of heavenly gold come down to the earth and they rise up by sunset on Friday. .Their only job is to note down the Salawat recited for Muhammad and his Progeny

Explanation of Surah Hujurat is appropriate

Now as regards the subjects in the Holy Qur'an (The month of Ramadhan is that in which the Qur'an was revealed)(۴), since this is the month of Qur'an, the topics of sermons are based on some holy Surahs, and one of them is Surah Hujurat, so that its .subjects and revelations may be heard by all and everyone may benefit from them

Today, the heavenly revelation is wholly based on the Qur'an of Muhammad, but I have desired to begin with this holy Chapter, because I have been reminded that today is the best of all other days, being the first of Ramadhan. The Holy

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۱ - Salawat = invoking blessings, "O Allah bless Muhammad and the Progeny of Muhammad (Allahumma Salli A'laa Muhammad, wa Aali Muhammad)

۲ - Afternoon Prayer

۳ - Allahumma Salli A'laa Muhammad, wa Aali Muhammad wa wa A'jjil Farajahum (or A'jjil faraja Muhammad)

Surah Baqarah ۲:۱۸۵ -۴

Prophet had given some admonitions in the sermon on the last Friday of the month of Shaban. I would like to mention about it inter alia in such a manner that it may not .become too long

Importance and Bounties of the holy month of Ramadhan

Ibn Babawahy has, through authentic chains narrated in Amali, that the Holy Prophet said, "O Muslims! Be glad. Be happy, as the Month of God has arrived. How nice. How "!has it come? With Mercy, with Forgiveness, with Bounties

Bounty means abundance, benefit-taking. What abundance can be higher than this? This holy month has lots of bounties. Every breath that is inhaled and exhaled has the reward of reciting: 'Glory be to Allah'. O the one who fasts in this holy month of Ramadhan! Your breathing in it is also worship. Moreover, your sleep is counted as .worship

Reciting of one verse of Qur'an in this month is like reciting the whole Qur'an in any other month. The offering of two units of obligatory prayer in this month is equal to .offering seventy units in any other month

Organs are restrained from Prohibited deeds

All efforts are aimed at strengthening of spirit and spiritualism and in weakening the forces of animalism. Doors of Satan are closed. Do you know how it is done? All these tongues are put under strict control. Right from the first night of the month of Ramadhan, a believer does not say any wrong to another believer. Thus, he closes the door of hell. The tongue, which is the door of hell, is shut. One no more backbites .anyone

.One does not slander others. He does not spread rumors. He does not lie

The eyes, which were the gates of hell, got closed since last night. One who fasts is restrained from all sins. He does not indulge in dishonesty through these eyes. He does not look at banned scenes. If it happened last night, it happened. Now it should not recur. Ears too are closed. They were also leading to hell and now they are sealed. Thus the gate of hell is locked. The feet which, God-forbid, were moving towards .prohibited places have also stopped

I would like to talk about abundance. The holy month has many bounties. They are ,beyond men's counting power. Just know this much that Imam Zainul Abideen says

Salam and greeting to you, O month of Ramadhan! Salam to you O Eid of the friends" "!of God

The Eid of children is Navrooz (New Year Day). The Eid of the wise people is the holy month of Ramadhan. The festival of those whose character is like animals, who are belly worshippers is the day when their animality multiplies and gets perfected through eating and drinking and all kinds of merry making involving lust and passion. The character of such people is child-like. But what is the day of happiness for wise ?and intelligent people

It is when their spirit or soul becomes strong, not their belly or stomach. Belly filling, belly worshipping is the occupation of animals. I tell you, O man! However much you may give

to your stomach you will not reach the level of a cow. The cow is, O sirs, more clever than you. The more she eats, the more gratification she gets. After all, it is not this eating and sleeping to which man should give importance. This trend is animal-like. Man eats due to helplessness and compulsion. It is not, like a donkey or cow, an aim in .itself. The eating must be only to fulfill the need, not gluttony

Month of wakefulness and self-realization

By and by, you have missed yourselves. The month of Ramadhan is for regaining yourselves, for reaching yourselves. Who are you? I mean, your spirit and soul, not your flesh and skin. This flesh and skin is a means of riding for you. Your reality, your true self is something else. It is a precious pearl. A siren is sent to you from the turret of the Divine rostrum. It reveals the Truth. During the month of Ramadhan you close the road leading to animalism. You weaken inclination towards eating more, sleeping .more, voluptuousness and excessive talking

Observing Ramadhan honestly strengthens your spirit. It brightens your soul until, on the basis of knowledge and certainty, you say, "I witness that there is no god except Allah." You proclaim this with conviction, awareness and your knowledge of the Oneness of the God and... When does man's soul realize? When his spiritualism .becomes strong and his trend towards animalism becomes extremely weak

A full belly is not in harmony with spiritualism

Imam Sadiq has said, as mentioned in Furu al-Kafi, that the worst condition

of man, in the sight of God is when the stomach of man is full to the brim. A belly full of spiritualism makes man perfect like Barrah. A belly-filled gluttonous man is no different from a cow. (Indeed they eat like the cattle eat, and there is Hellfire is their .dwelling). Let us now move forward

The bounties of Ramadhan are innumerable. So, I say, "O Muslims! Make prostration of thankfulness to God and recite, 'I thank you my God' that I did not die and got Ramadhan once more. I obtained the Day of Joy for the friends of God. I got the month of God. I got the bounties of this holy and most precious month." Fasting during its days, rising earlier at its dawns, its prayers, its recitations, its charities, its remembrances and various kinds of good deeds. This month provides you every good .opportunity

Bonds of relationship with kinsfolk and Divine Mercy

The good deeds towards which you must pay more attention during this holy month are mentioned in the tradition of the Holy Prophet, "Do you want to attract God's Mercy? If so, then try your utmost to behave nicely and generously with your blood relatives. Join with them." This good deed can be accomplished in many ways. If your relative is poor, fulfill his needs; give him money. Make him your guest (host them). Who are such relatives? Father and mother, through whom you came into the world, ,then those who are your relatives through your mother and father, that is, brother

sister, cousins. Likewise look downward: Aunt, children of aunt. Take their care .especially in Ramadhan so that God also joins His Mercy with you

Obscenity and adultery cuts off family relations

In some advanced countries, social life has become so much disintegrated that the very idea of relationship has been nullified. Who is the father? Who is the mother? No one knows about brother and sister, aunt and other relatives. Free sex and liberty to do all kinds of unlawful deeds is rampant. A few years ago a periodical reported that every year five thousand unlawful children are born only in London. Five thousand fatherless babies are being handed over to the state. Such was the condition twenty years ago. What must be the figure today? I do not know. Then these illegitimate ones became the chief of organizations and heads of institutions. What did they bring on !the helpless citizens, a hard fist indeed

One of my acquaintances quotes, in foreign lands, it has become a system that some millionaires bequeath their wealth to their dogs. I was very much astonished to hear this. So I asked, "Do they have children of their own?" He replied, "Yes, they have, yet they make will in favor of dogs because, they do not believe that their children are their own offspring." Then, is it not important for Muslims to know the value of Islamic laws and act accordingly? Your family relations are connected with you. You are one. This world's as well as that Hereafter's well-being is in maintaining these

.good relations with your near and dear relatives

Industry without Spiritualism

Do not think that these foreigners who build missiles and space ships are all right from the spiritual angle also. In the matter of humanism, spiritualism, in real life, in real .comfort and tranquility they are of no value

One of my friends narrated to me that his acquaintance was ill and confined in a London hospital for a period of time and he relates that: Another Englishman was also in bed beside me. During this long period of time no one came to see me because I was a foreigner there, an Iranian in London. So I could not expect any visitor. But what was strange was that no one came to see this unfortunate Englishman also. Then one day, I saw two young men who came to him. They only held the ill person's hand to observe his nerve, said to him a word and went away. Thereafter no one came to visit him until he died. The hospital staff took away his body. Thereafter I inquired about this from to the nurse. I asked, "Did the deceased have no relatives in London?" The nurse replied, "Why, he did have." I again asked, "How is it that during "?this long period no one ever came to see him? Did he not have any family members

The nurse replied, "They had come one day." I inquired, "Who and when?" The nurse said, "The two youths who had come on such and such day

were his sons." I asked, "Why did they not come today for his funeral?" The nurse replied, "The sons had asked the doctors whether there was any chance of their father's survival? The doctors told them that he was not likely to survive. So the sons sold their father's body for a hundred dollars to the hospital for research. They only took the money and went away." O Muslims! Listen to this so that the shameless behavior of these foreigners, these materialists may not kill you also spiritually. You must never be awed by the dazzle of their material progress in industry and crafts etc. By God! Just throw a glance on their spiritualism. How much anarchist have they .become due to this irreligiousness? This is no life at all. That's all

Let us move ahead. Our aim in the holy month of Ramadhan should be to remain attached with relatives. You must remain closely attached to your parents in the first degree. Thereafter, be intimate with all others who have become near and dear to you through your father and mother. Thereafter other family relations must be looked .after and cared for. O Muslims! Listen to what your Prophet says

Give and feed to whatever extent possible

How many benefits for this world as well as for the next life lie in charity? Spend on your poor relatives especially during this holy month of Ramadhan! So much so, that the one who breaks the fast of a fasting believer gets his own sins pardoned. He gets the reward

of freeing one slave. Remember that breaking of fast (Iftar) is to give a fasting person food for conclude his fast at sunset, not all those unwise things which are being done. A little quantity of dates (dry or fresh), a piece to everyone in the rows of worshippers. Everyone eats a piece and recites Surah Hamd once. This is selling and buying, if everyone eats a little fruit or sweet meat and recites Surah Fatiha for the departed relatives. If you have utilized a hundred thousand toomans of your mother, give half of it in the path of God for her benefit. Even a piece of sweet food is also a kind of .good act for her

Charity proportional with possessions

Someone said from beneath the pulpit, "O Messenger of God! We do not have food enough to give for meal for ending the fast." What they meant to say was, "We do not have enough with which we could gratify the one who fasted." The Holy Prophet replied, "O believer! Do give Iftar. Even if you have two pieces of dates, give one to the ".other person and break your fast with the remaining one

This is for one who has nothing more in excess. It is not so that one who has a lot of wealth may also think of giving only one piece of date in charity. It is wrong. A morsel of sweetmeat! It is mentioned in the admonitions of Shaykh Shustari too. He remarked in Najaf, "What is this

preparation of sweetmeat and to rotate it in the congregation and the shrine?" Who has taught this mockery? To feed the hungry, clothe the naked, and repay the debt of .the poor indebted person, there are several kinds of good deeds to be done

They can be for the dead (on their behalf) too. Charity has wider angles. Every good deed is charity. Sometimes your charity may amount to ten thousand toomans too. You must give it. For example, you have given a loan of ten thousand toomans to someone. You know that he does not have this amount. Here Qur'an says, "First give him respite." Do not raise complaint, as you already know that he does not have this amount. It is unlawful to pressurize him. How would it be if you donate this amount for the benefit of your late father? You spent millions from father's wealth. So now you .may also spend ten thousand in charity for his benefit in the Hereafter

If you give a loan to someone its benefit is in your account. It is only for you though it may be in the name (or in the cause) of a mosque, a madressah, poor people, giving breakfast to near and dear ones. But in every way you have aided your own self. You have earned a real income. You have discovered the path to Paradise after your death. You have opened the door of heaven for yourself. A miser, by God, is stingy against

himself. One who holds so fast to his wealth in this world closes the gates of Paradise for himself. He is preparing a yoke of fire for himself. The one who gave generously in this world will make this good quality manifest for him after death also.

They are righteous in the other world also

There are some narrations in Wasaelush Shia that indicate that anyone who became famous in this world will be famous in that world also. Do you know what famous means? It means that you became a righteous person in the town and hence people said that you are generous and righteous. They said, "Such and such Haji is pious; that he fulfills the needs of others; he solves the difficulties of people, his hands are good, his feet are good. He knows well about the reality of his wealth. He does not think that his wealth is his and for him only. He loves guests. Anyone who approaches him does not return empty handed. He deprives none."

Imam Sadiq says, "One who became famous in this world will be famous in the Hereafter too." It means that the one who perfected his virtue, justice, charity etc will similarly benefits other souls also after death. Just as you hosted guests in these nights of the holy month of Ramadhan, your dinner-cloth will remain spread for relatives as well as non-relatives after death. In short, whatever God gives you, you must spend it on others also and intercede for them. O the unfortunate one who kept your

doors closed here! After your death the door of your house also will remain closed. .You are unaware of this

He hosts guests on his grave

There is a story of Abul Khaibari, the chief of an Arab tribe. When he was moving with his family members towards the tribe of Tayy, which was the center of Hatim Tayy, he saw that from early evening a lamp was alight above the house of Hatim so that, throughout the night, if a guest arrives from any corner of the forest, he may find his way to his house. This light was a sign of his generosity and charity. It is mentioned .that here the door is open for all guests

In short, Abul Khaibari arrived here, and on the basis of some books, he did not know that Hatim Tayy had passed away. He arrived near the tribe of Tayy and, as was being done then, he camped where Hatim used to welcome the guests and provide food. But this time no one knew about their arrival. Nobody came to welcome them, nor asked about them or sent any food. So they slept hungry. Abul Khaibari saw in his dream that Hatim approached them and pierced a spear in the neck of one of the camels of Abul Khaibari. Abul Khaibari woke up frightened and looked at his camel, which was thrashing its legs. He cried, "O Caravan men!" They gathered round him and asked, "How did this happen?" He replied, "Please come here and see for .yourselves

Hatim himself had arrived here. I saw him in my dream and he has slaughtered my ".camel

They said, "Did you not see that he slaughtered this camel so that you may hold a feast and all of us may eat therefrom? Poor Hatim was not in a position to offer his own camel so he slaughtered yours. So now it is for you to have a feast on behalf of Hatim tonight." So they did so accordingly. Everyone ate to gratification. They intended to move next morning. Suddenly they saw dust rising at a distance and a rider came to them in a hurry and asked, "Who is Abul Khaibari?" Abul Khaibari said, "It is I." "Is it you whose camel was caught and slaughtered last night by my father?" "Yes." he replied. The newcomer said, "Come take this horse in exchange of your camel." The horse was much more costly than the slaughtered camel. Abul Khaibari asked, "Whose horse is it?" He replied, "This is the horse of Hatim, my father." Last night I saw him in my dream telling me, "My son! Tonight we had some guests. As we had nothing to offer to them, we slaughtered the camel of Abul Khaibari. Now, take this horse of mine and give it to Abul Khaibari in exchange of his camel that we .slaughtered." Abul Khaibari accepted the horse

He gives his horse to the poor during famine

Hatim was very just and generous and he loved his guests and welcomed them heartily. He was never selfish. He had nothing

like self-praise and self-pride. So much, so that when he heard about people starving in his tribe due to famine, he slaughtered his most precious horse and distributed its meat to all, without eating a piece therefrom. His dinner-cloth is widely spread in the ?other world as it was during his lifetime. Should I produce more proofs for you

Selling books for Hajj pilgrimage

The great Islamic jurisprudent, Shaykh Ali, author of Durre Manthur, has written: I intended to proceed from Isfahan to visit the House of God in Mecca. I had no money. I also did not want to tell anyone about it. As a last resort, I told myself that I should sell my books, collect the proceeds and go for hajj. So I started selling my books secretly. Next day, in the morning someone knocked at my door. When I came to door I saw that Khwaja Iltifaat had arrived. He was a servant of the harem of Shah Abbas. He asked, "Is your name Shaykh Ali?" "Yes." I replied. He asked, "Do you intend to sell your books?" (This was a matter not known to anyone). Shaykh Ali said, "I will not reply until you tell me from where you came to know this?" He said, "Sir, I am a slave .of Khanam Zaib Begum, the daughter of Shah Tahmasp

She called me and asked, 'Have we, in Isfahan, a scholar named Shaykh Ali in the progeny of Shaykh Zainuddin?'" I replied, "Yes." She said, "Last night, I saw Shah Tahmasp in my

dream. He raised an objection telling me, 'O Zainab Begum! Have all in the family of Shah Abbas died? A scholar of high rank, Shaykh Ali, has to sell his books! Have you also died?'" "Finally, this morning, the Khanam asked to make inquiry. Hence I have come here to your house to ascertain whether you are here." He replied, "Yes, I am Shaykh Ali and I do intend to go for Hajj but I have no money and it can be obtained only by selling these books." The Khwaja returned and reported this to the Shah's daughter. She sent a lot of wealth from her personal jewellery so that all the debts of the Shaykh might be repaid and he may have enough money for his pilgrimage to .Mecca

The alm–givers will intercede tomorrow

Everyone who was a generous person in this world will remain so in the Hereafter too. So much, so that even in the Purgatory (Barzakh) he benefits others. What to say ?about the Day of Judgment

You have heard that a believer intercedes. Which believer? A believer, who besides having Faith and good deeds was also generous and charitable. He will intercede. But what about the one who held fast to his wealth and deposited millions and billions in banks? What he has to do with intercession? He has made yokes of pythons for himself. He has himself closed the doors of Paradise. How can he get them opened for ?others

Remembering hunger and thirst of the Judgment Day

And remember by your hunger and your thirst the hunger of the)

(!Day of Judgment and its thirst

Thanks to God Who brings Ramadhan gradually in summer. “The fast in summer” has more benefits in the Hereafter. God has promised that the one who fasts for Him gets two joys: One, at the time of breaking the fast and another, at the time of his death.(۱) He will be given the water of Kauthar by the hands of the Victorious Lion of Allah, Ali .bin Abi Talib

God is ‘Shakoor’ that is He is the best appreciator, especially when a youth, early in the age of his maturity, comes up to obey his Commands (Whose Commands are also for the purification and fortification of the man himself). He does not take even a drop of water for sixteen hours in hot season. Despite his thirst, he restrains himself. How ?will the appreciator God deal with him

A talk between Hajjaj and a fasting shepherd

They say: Once Hajjaj bin Yusuf Thaqafi was on a journey to Yemen to rule from there. He had all the royal facilities with him. Wherever he camped, his servants erected tents and his cooks got busy in preparing royal dishes. At one of such halts, the climate was very hot. Arrangements were made for cooling and ventilation and they spread the dinner-cloth and put various kinds of food and sweets. As he was about to begin, his eye fell on a shepherd busy grazing his two or three sheep in a .terribly hot atmosphere

The sun was extremely hot and the poor young shepherd was hiding his head

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beneath the belly of one of his sheep to ward off the heat to some extent. Thus all other parts of his body were being badly burnt by the scorching sun. Hajjaj was very much impressed by this. He ordered his slaves, "Go and bring that shepherd here." So they asked him to come to Hajjaj. The shepherd said, "I have nothing to do with the ruler, why should he call me?" The slaves replied, "It is his order." They brought him to Hajjaj and he said to the shepherd, "I saw you from a long distance that you are hit by the sun; that you are restless. It moves me. Come and rest in the shade of this tent." .The shepherd replied, "I cannot do that." "Why?" asked Hajjaj

The shepherd replied, "I am duty bound. I have been appointed for grazing these sheep. How can I come and sit in a tent? I must go back to my duty." Hajjaj said, "Well, then just sit here for a little while, take some food and then go." The shepherded said, "I cannot eat." Hajjaj asked, "Why? Why can you not eat?" The shepherd said, "I have been given a promise from another place." Hajjaj asked, "From where? Is there any place better than this?" The shepherd replied, "Yes." Hajjaj asked, "Can there be any food better than this royal one?" The shepherd replied, "Yes, of course. It is both ?better and higher." Hajjaj asked, "Whose guest are you today

Who has given you a better promise and appointment?" The shepherd replied, "I am the guest of Allah, The Lord of the Worlds. I am fasting for Him. One who fasts for God ".is His guest

Now, the shepherd is a man of wilderness but God has given him divine recognition and Faith. He observes fast in this terribly hot place and says, "I am a guest of God. My breakfast is with Almighty Allah which is both better and higher than all other foods." This stunned Hajjaj. How could he compete with God? The shepherd gave such a reply that Hajjaj fell silent and he could not utter a word. He said, "All right. There are ".many days ahead. Break your fast today and exchange it for tomorrow

The shepherd replied, "Very well, provided you give me surety that I will live tomorrow to observe a fast; that I would be alive tomorrow." Do you see? How aware is this truly wise youth? He has full faith in God. How wisely he speaks! On the other .hand is a tower of ignorance. Hajjaj is a totally ignorant and unaware fellow

Finally, when he saw that he has no reply to this, he said, "Well, let us give up this dialogue, from where are you going to get such delicious and nice foods? Why are you kicking your provision like this? How mad you are!" The shepherd replied, "O Hajjaj, Have you made it nice? O Hajjaj! If God makes one

of your teeth painful, all these sweet meats become useless. If you are healthy, a loaf of barely is sweet. It can give taste and delight. If there is no health, all food is useless. (It would have to be swallowed like poison!"(١)

I am also saying the same thing: May God gives us health and safety. Appreciate the safety, which God has given. That is best for you.

Raise hands for supplication

O Muslims! It is necessary to supplicate with your hands raised in this best month of Ramadhan and in the best hours after Prayer. In these hours, raise your hands before Almighty Allah and ask from Him. He has sworn by His might and honor that He will not chastise those who pray and make prostrations. In this holy month whenever one who offers fast and after prayer, says, "O Allah, here I am, O my Lord! Whenever you call me, I am ready to answer your call." He says, "Ask whatever you want."

The prayer of one, who fasts for God, is always answered. O Allah! Our request is pardon all those of our sins, which are likely to make us leave this world hungry and gather us hungry and thirsty in the Grand Gathering on the Day of Judgment. In hell, the heat is so much that one is ready to drink the boiling water. O Allah! Due to the bounty of this holy month of Ramadhan, make our hearts cool with the sweet and cool water of the Pond of

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١- Kitab Mustatraff

.Kauthar. Our Lord! Erase all our sins, which come between us and the Pool of Kauthar

O God! Make us clean and pious. This is the month of piety in which God makes all pious and holy. Whatever comes from You makes us pure and makes us say: Please forgive. Do you not forget dawn prayers? Lighten your heart before God in the early morning solitude. Put your needs and troubles before Him. Complain against Satan who creates doubts in your hearts. God too will be so kind to you that your eyes will .brighten

Remember the thirst of Husain

And remember by your hunger and thirst the hunger of Husain and his companions) (.and the thirst of Husain and his companions

I do not know how long that day was, of sixteen hours or seventeen; before breaking a fast. They were fasting in terribly hot sandy lands and the climate was terribly hot. You are in a shade now. But Husain and his companions were in scorching sun. How hot was the sun! They wore armors of iron. Iron itself creates heat. I do not know on which aspect I should speak. One more among many other things was the fighting itself; hitting and receiving wounds, running and running. Coming and going. All these things in hot sun create heat and result in thirst. They increase thirst. All afflictions cause thirst. I am unable to imagine how thirsty were Husain and his men. I may tell .you what Ali Akbar had uttered

It is mentioned in

books of Kerbala tragedy, that when he sent one hundred twenty or more of the enemies to hell it so happened to Ali Akbar that he could not bear any more. He hastened to Husain and said, "O father! I am almost killed by my thirst. The weight of iron (armors) has troubled me too much." Perhaps you will ask, "Did Ali Akbar not know that Husain had no water?" Why? Perhaps this youth thought his father might be permitted by God to help him miraculously. Husain was not permitted do anything in a supernatural way at that time. It is narrated that Husain put his tongue in the mouth of his thirsty son and said, "Young man! See, my mouth is drier than yours; I am ".thirstier than you

Then he said, "Go back to the battlefield. I hope that before the sun sets, you will be gratified at the hands of your grandfather." Thus Husain had no hope of his son's .remaining alive any longer

Part ۲

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا لا تُقَدِّمُوا بَيْنَ يَدَىِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ. إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.)

O you who believe! Be not forward in the presence of Allah and His Apostle, and be" .careful of (your duty to) Allah; surely Allah is Hearing, Knowing

O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive. Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has tested for guarding (against evil); they shall have "(forgiveness and a great reward. (۴۹:۱-۳

Observance of fast and recitation of Qur'an

Yesterday I told you that the Holy Prophet said: Pray with purity of intention and sincerity of your hearts to God so that He may give you wisdom to fast in this holy month of Ramadhan and to recite the Holy Qur'an. This should not be only verbal; your heart should really wish so. Truly, how greedy is your heart for wealth and passions. So you pray for these things. What should be the right thing is that you should pray with a pure heart: O Lord! Let me not be ill in the holy month so that I may fast for all the days of this month. O God! Make me recite the Holy Qur'an in this month. Some of our Imams used to recite Qur'an forty times during this holy month. All of you cannot do likewise. Recite and go on reciting Surah Tawheed and all those little Surahs, which you have learnt by heart. But, in any case, do not give up the .recitation of Qur'an

Three main subjects in Surah Hujurat

Surah Hujurat has eighteen verses. The first five are related with respect and discipline with

regard to God and the Prophet. They mention the duties of the Faithful to Allah and His Messenger. Thereafter, are verses, which mention what people must do in their .collective and social affairs with one another

The third part of this Chapter deals with personal grace. Let us hope, by the Grace of God, during these few days, our talks will center around these topics with the blessings of Qur'an. May Allah give us wisdom to act accordingly? Now the first .discussion is about manners of the Faithful in towards Allah and His Messenger

No one has a right to go ahead of the master

God means the One Who is the Creator of you and of everything. He created the entire universe. Messenger means God's representative. Undoubtedly all the dignity and rights of a representative or a delegate are subject to the dignity and rights of the one whom he represents. If one is an ambassador of an important government, all the dignity, respect and honor deserved by that government becomes due to their ambassador also. Messenger means the representative of God, Who is the Creator of all. So you have no right to go ahead of God and His Messenger. Just use your wisdom. Can a slave or servant ever have a right to go ahead of the Lord and His ambassador? O faithful ones! Do not push yourselves forward before God and His Messenger, Muhammad. Sometimes it so happens that a man takes himself ahead of God when :(he says (if he is told that this thing is prohibited

I know. I have the right. When he is told that God has prohibited it, he replies: Stop such talk. He tries to outpace God and imagines that he has a right to obedience. He !says: Others should follow me. I should not obey God and His Messenger

Expediency before God and Prophet

God forbid, sometimes it also so happens that man tries to take himself ahead, as was done by Umar. After the Holy Prophet, Umar said: Expediency demands that Ali should step aside and Abu Bakr must come up. Why? Because 'Ali is young'. Many great people of Quraish have been killed by Ali. So they are infuriated with Ali. They would not submit to him. The Islamic government will not run properly. Abu Bakr is senior in age. In the past he has not killed any polytheist. In battlefields also, he did not perform any remarkable feat. As he did not kill the unbelievers, there is no enmity against him. Hence he should be the chief of this state. In other worlds: I know better than God and His Prophet what is better. God and the Prophet appointed Ali as the master (Maula) in Ghadeer-e-Khumm but I know better. No one should say: How could Umar do such a .thing? Read what Sunnis have written and then you will not wonder

Three commands which Umar altered

Qaushchi, the great Mulla who is a defender of Umar, says in Sharhe Tajreed that one day Umar went up the pulpit and said, "There were three orders effective during the days of

the Messenger of God. I have withdrawn them and made them illegal. I think it is expedient not to keep and continue with them. The first is Mutah of women, which was in vogue in the Prophet's time." This temporary marriage was permitted and was .in practice in the Prophet's time

Now, I do not like that it should continue any more. It has come to my mind that Mutah is illegal. The second is also a Mutah, the Mutah of Hajj. The third thing is the pronouncement of 'Hayya alaa khairil a'mal' (rush to the best of deeds), which, with a unanimous agreement of all Muslims, was being recited in the call for Prayer during the days of Prophet. It continued for two years in the rule of Abu Bakr also. When Umar became the caliph he said, "If you say, 'Hayya alaa khairil a'mal' (rush to the best of deeds; which is Prayer) people will not hasten towards Jihad. Then what is the importance of Jihad? So, henceforth, do not recite 'Hayya alaa khairil a'mal' otherwise, it is likely that people will remain stuck to prayer and will not proceed for ".Jihad

Another innovation in the Morning Azan

More strange is that the Sunnis have written that once at the time of the Morning call for Prayer (Azan), Umar was fast asleep. He was late in coming to the congregation. So the Azan caller came to his bed and said, "As Salat khairum minan naum" meaning: Prayer is better than sleep. When he repeated these

words once or twice, Umar got up. He became very pleased by these words. Instead of being harsh to him, he said: From this day onward, this must be recited in the Azan. (But they object to the Shias saying: I witness that Ali is the Wali of Allah [Aliyyun waliullaah]).

Therefore, till date the Sunni people recite: "As salaatu khairum minan naum" in the morning Azan instead of "Haiyya alaa Khairil Amal." What has Umar done? This is going ahead of God and His Messenger. What right have you, to go ahead of God and the Messenger like this? It is putting oneself ahead of God and the Prophet. You say no to what they have ordered. You say: What I say is right. Just realize your limit. You are a slave. You must submit. To whom? To God and to His messenger, who is His representative.

We can speak a lot about similar actions of this man in Islamic history; and which are still being followed whereby their adverse effects are even today visible as Muslims are blindly following such unlawful orders. But the discussion is very lengthy. Therefore, this much suffices. In brief, going ahead of God and His Messenger is unlawful.

Orders attached to Islam!

I am compelled to discuss this belief. Since the time of Ibn Taiymiyah till today, these Wahabis who are now following him in Hijaz, have brought several innovations in Islam. One of such innovations is their saying that visiting and touching the grave is unlawful. Weeping over

the dead is unlawful and so on. From where did you bring in these orders? Its precedent reaches Umar. What makes Umar entitled to put himself forward against ?God and His Prophet? How is it that many obey him too

An unrecognized tradition of Prophet

A tradition was also concocted that Ayesha also did not accept (Weeping on him or her brings chastisement on the dead). They say: You Shias weep over Imam Husain. You beat your chests. All this is unlawful because the Prophet has said, "If someone weeps over a dead, the dead one is being punished." The answer to this is that the Holy Prophet did never say so. According to the sources of the Sunnis, the man who was .first to make this thought effective was Umar

Al-Ghadeer, in its third volume give references from Sunni sources showing that one day, Ruqaiyaa, daughter of the Holy Prophet or Khadijah, expired in Medina. The young girl had suffered a lot in the house of Uthman, which culminated in her death. Finally they brought her body to the graveyard of Baqi. Fatima and other Hashemite women were weeping. Umar bin Khattab picked up a lash and began to whip the poor aggrieved women, one by one saying: Do not cry. The Sunnis also say that the Holy Prophet held the hand of Umar and said, "Leave them! Their hearts are aching. Let ".them weep

In fact Umar daringly stood up before the Holy Prophet. How strange! In the words of Amini (may God raise

his status), “I do not know whether Fatima too was hit that day by that lash whereby it became a precedent for the latter hitting?” In brief, the trouble is not with only one or two or ten. These people who are not prepared to hear, flatly say: No. It is what you yourselves are saying. It is unlawful. Have you not seen that when someone tries to kiss the shrine of the Prophet of God, he is whipped? After all what is the source of ?such prohibition

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَىِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.)

O you who believe! Be not forward in the presence of Allah and His Apostle, and be (careful of (your duty to) Allah; surely Allah is Hearing, Knowing. (۴۹:۱

That is: O Muslims! Do not push yourselves forward. Here there is much to speak about. We are all affected by it. We say: Such pushing forward pertains, sometimes, to one’s opinion. A man imagines that his view or opinion is more sensible than what God !and His messenger have said

Gives preference to his own likes

Sometimes the pushing forward is in the matter of one’s likes and dislikes. Man makes his desire outpace the wish of God and His Messenger. He gives more importance to his pleasure than to God’s pleasure and the pleasure of the Messenger. One pushes back what God likes. There are many examples. Everyone faces such situations. For .instance, suppose it is the holy month of Ramadhan

.The climate is hot

One's heart is not at all prepared to remain without food, cigarette and tea etc for sixteen hours. The heart says: Eat as a number of people who are healthier than you are not fasting. You are a weak fellow. There are other examples also. What is the God's command? God's pleasure is that you should observe fast; that you should nourish spiritualism; that you should adopt the road leading you to Him. A number of Muslims are there in every city that, without any genuine cause, put their desire forward and push back what God desires. They eat in Ramadhan and they are not afraid also!

It is time for prayer. He says: I have other work. Is the prayer not work? Put God's work behind and the work of your desire and passion ahead!

(لا تُقَدِّمُوا بَيْنَ يَدَىْ اللَّهِ وَرَسُولِهِ...)

Be not forward in the presence of Allah and His Apostle...

If you make every desire of your heart outpace God's wish, know for sure that you put your own self to loss. Be attentive to this point. If your desires conflict with what is desired by God, then it is indeed a very serious and dangerous situation. Who is the one who gives preference to God's wish? For example, two persons are busy talking, in a dispute. What is God's pleasure? It is Forgiveness. What is the inclination of the heart? If he has slapped you once, you slap him ten times. Now you obey God's wish or your heart's

desire? Who do you put forward, God or your heart? It is of course difficult that man must be put to a test while being under the influence of greed, passion and anger. Do you obey God or do you obey your heart and the Satan? If you outpace God and His Prophet you are destroying yourself. You are destroying your Faith and Religion. You are removing them. After two or three verses, it is shown that man's heart is hurt. In the matter of talking, God and His Prophet say: Do not speak. Your heart says: Do speak and insult him, as you know what he said to you. Now you also tell him and give him hard replies. You must give the first place to God and His Prophet and push the .desires of your heart back

Secrecy even after separation

One knows the secrets of another fellow. One preserves it. It must be preserved. His heart says: Speak out, whatever you know. But what do God and His Messenger say? They recommend patience, honesty and fulfillment of the covenant. You two were friends for quite a long time. You knew each other's secrets also. The Holy Prophet says, "Assemblies are trusts."(۱) You have no right to expose the secrets of your friend until you breathe your last; even if your friendships breaks down or companionship ends. At last, God and His Prophet say: Do not speak. Your heart says: Speak out! You hear a bad word. Your heart says: Why don't you

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Biharul Anwar, vol.۳ -۱

reply? Give him ten bad words. But what does Qur'an say? The righteous (Faithful) people keep away from nonsense. It is necessary that your desires, your demands, your opinions must be controlled. They should be pulled back. Muhammad should be on the lead. He should always be ahead of you. You have to be his followers. The community is behind their chief. Do not be the followers of the Satan. Do not be under .the control of your own desires and passions. Do not push back God and Muhammad

God is Hearing, Wise

Fear God. Know that God is present, seeing everything. Beware in the matter of following others. If you go against God, the loss of both this world and the Hereafter is .for you

God is all hearing. You have ears. So you can hear. Then God Who created these ears does not hear? How strange! You, who are a creation made up of a little earth, can know. But the God Who created you and all does not know? He knows all the elements, which made you up. He knows what is in the depths of your heart. He is .aware of what is going on in your mind

Do not raise your voice higher than the voice of Prophet

:Another law of discipline ordained for you

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ...)

(O you who believe! Do not raise your voices above the voice of the Prophet. (۴۹:۲

Some of the uncouth Arabs used to call out loudly in the presence of the Holy Prophet. This action is against good manners. God

teaches them courtesy. Appreciate the Great ones. O man! Know Muhammad. O man! Know that Muhammad is not a common man. His holy heart is the place where Divine Revelation pours. He is the light (Noor) of God. He is the Messenger of God. How great .is God. Muhammad is His representative

(وَلا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ...)

(And do not speak loud to him as you speak loud to one another... (۴۹:۲

You are sitting near Muhammad. It is a spiritual gathering. Keep quiet. Your voice .should be low. Do not talk loudly with him, just as you talk with one another

(أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ)

(lest your deeds became null while you do not perceive. (۴۹:۲...

If you do so (speak loudly) your deeds will become void and you will not understand that your deeds have gone in vain. One who insults Muhammad, the one who harms .Muhammad; all his deeds go fruitless while he does not even realize

Respect for Prophet in every aspect

Therefore great persons have said that though this verse refers to an assembly wherein the Holy Prophet is present, it hints at every field and every aspect pertaining to Muhammad. It also includes his holy Shrine. Everyone who intends to approach the holy Shrine of the Holy Prophet must not raise his voice. It is undesirable to speak in a loud voice even in the mosque. It is the House of God. Does one who shouts in his house, shout in the house of God also? Do you not differentiate between

your house and the House of God? You are allowing pollution in your house. Will it be ?allowed in the House of God also? Will you even spit therein

Is there no difference? The one who shouts or speaks loudly in the House of God has not recognized God properly. His understanding is imperfect and faulty. It is very undesirable to raise one's voice in a mosque. What to talk of making claims and demands! In brief there must be silence at the holy grave of the Prophet. There must not be any kind of loud voice as is being heard in usual talks and while calling one .another

Sometimes it distracts my attention and sometimes it even affects me. In the Holy Shrine of Imam Reza, it is noticed, and also at other Holy Shrines that discipline is not being maintained, as it should be. People talk and call loudly. Such disrespect should not be shown. They do not know that an all-encompassing spirit is at this Holy place. If .one shows discipline here, it is a sign of his piety

Sign of Piety in heart is discipline

:Then He says

(إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى.)

Surely those who lower their voices before Allah's Apostle are they whose hearts (Allah has tested for guarding (against evil)... (۴۹:۳

If piety is comprehended here, it is manifested through tongue and eye. It reaches the depths of the heart. One of the signs of this piety is discipline, respect, humanity and humility. Most of

this piety is over flesh and skin. His tongue is pious and holy, and so also his eye, ear, hand, foot. This is physical piety. However, the piety in heart is its being empty of worldly love, passions, desires, lust and greed. If the heart is attentive, if there is fear .of God in the heart, it creates respect and discipline

Such a person humbles himself before the Imam, before God and His Prophet, while facing religion, on hearing the Command of God, while witnessing the Truth. One sits on the ground. Whenever he is told that this is God's command, he bows down. Whenever he is told that this is what Qur'an orders or this is what the Holy Prophet has ordained, this is recommended by the Progeny of Muhammad he at once realizes .their greatness and he bows down before such orders

It is narrated that once Imam Reza said, "If one visits the Holy Shrine of Imam Husain knowing his right (having faith in his Imamate), he or she is like the one who visited God at His Throne (Arsh)."(۱) What is meant by true knowledge and recognition? Who is such an aware person? He says: He or she is one who knows that it is obligatory to obey the Imam as he is the argument (Hujjat) of God and also His representative. God Himself has ordained his obedience. How great is God? So His representative is also very great. He is alive. He does not die. The

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۱- Kamiluz Ziaraat Chapter ۵۹

body of Imam Reza is beneath the ground but his spirit is all over the world. His spirit .is everywhere. His soul has Divine attributes

?Then why do you visit their Shrines

No one should say: If the spirit of Imam is everywhere then why go to his Shrine for visitation (Ziyarat)? I give you a little example so that doubt may be removed. The sun is shining. At some places on the earth there are stones and at others there is water. Some places are sandy. On the earth, tell me, where is it shining more brightly? Where there is sand, there is dust, there is marsh, there is water and there is rocky land. A .part is white, another black

The spirit of Imam is present everywhere. Even now it encompasses this very meeting of ours. If we salute him he replies. But the place where his Holy body is buried, is more bountiful. Imam Reza is everywhere. But at his grave in Mashad it is different. There the Imam's charities are more. It is a place where God's mercies continue to rain. It cannot be compared with any other place. Briefly speaking, you must not forget that respect must be kept in mind both at the Sanctuaries of the Holy Prophet and Shrines of the holy Imams. Do not make any noise there. Do not talk or .call out loudly

(لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)

(they shall have forgiveness and a great reward. (۴۹:۳...

Those who keep God and His Prophet above themselves and who do not raise their

voice there, with full respect, discipline and humility; their hearts have fear of God. They are such that every business of theirs is kept behind. They always keep God's .Prophet ahead of all other things. Here I will mention an interesting story

Fire does not burn him

The following incident is mentioned in the Tazkirah of Ibn Jawzi and also quoted in .Fazailus Sadat

I saw a blacksmith in the market, whose furnace was ablaze. He inserted some iron in it and made it red-hot. Then for fetching that red-hot thing out, instead of using any means, he inserted his bare hand in the furnace and pulled out the iron. The narrator says: I stood there for a while in wonder. What kind of man is this? Fire does not affect ?his flesh and skin! Why does this man insert his bare hand in fire

Finally, I asked him about it. He was rather reluctant to reply. But when I insisted he explained: It is as a result of an Alid(۱) woman. What happened was that there was a famine and people faced starvation. I had wheat and provision. One day a poor Alid lady came to me and said: I am an Alid and my child and I are hungry. Please lend me some food. I was infatuated by her beauty and wanted to commit fornication with her. She rejected my offer and went away. Thereafter she came again and I put forth my .illegal proposal once more

She again refused saying: Till this time I

۱- A descendant of Ali Ibn Abi Talib

have never indulged in unlawful affair. On the third occasion she was very helpless due to hunger and said, “I will submit, but on a condition that there should be total privacy. I am a respectable lady and no once must know about this shameful affair.” I agreed and provided privacy and took her there. There the lady began to tremble severely. I asked, “What happened?” She said, “The place must be extremely private. None should be there.” I said, “It is so here. No one is there except you and me.” She replied, “God is present everywhere. Even if no one sees, God does see everything. My recording angels and yours too are also present.” Hearing all this, I said, “O Alid lady. Dust on my head. It should have been I to tremble, not you. I must be afraid. So I withdrew. I went back and gave first place to the command of God.”

(لا تُقَدِّمُوا بَيْنَ يَدَىْ اللَّهِ وَرَسُولِهِ...)

...be not forward in the presence of Allah and His Apostle...

Now see what God does to him. He says: I did not extend my hand towards the respectable and honorable Alid lady. I also gave her wheat and rice. She prayed in my favor to God: May God make fire unable to burn your hand just as you did not extend that hand to me. Ever since that day, fire has not burnt me.

Why? Because he placed God ahead and put his desires behind.

Doing good to Sayyids brings good of this world and Hereafter

It also is quoted in Fazailus

Sadat that Malik Dinar or someone else wanted to go for Hajj. He arrived in Kufa where he stayed for a day or two to join a caravan and to make provision for the Hajj journey. One day he passed by a slum. He saw a woman slowly and silently going towards the garbage lot and looking on all sides (to ensure that no one was seeing her). Then she picked up a dead hen, hid it under her arm and came out. This man also followed her until she reached her house and knocked at the door. Some children came out asking, "O mother! Have you brought chicken for us (to eat)?" The poor ".woman said, "Yes, I have brought chicken for you. I will cook it for you

This gentleman stands bewildered at the poor woman's door. He wonders how this lady can cook carrion. At last, as he could not help remaining silent and he told the lady, "I have been following you for quite some time. I saw that you picked a dead hen, which is unlawful to eat. Why did you do this?" The lady replied, "The fact is that, for the last few days, we had nothing to eat. Our neighbors cooked meat and its smell reached us and made my children restless. So I thought that even if I bring a dead hen it would satisfy and silence my starving children." When the gentleman learnt this, he brought the whole amount he had

gathered for Hajj pilgrimage, which was nearly ten thousand dirhams. It was not a .trivial thing. He must have toiled hard for the same

Now he brought God and His Messenger forward and pushed back his intention to go for Hajj. He gave all these dirhams to the poor lady so as to make her and her children's life somewhat comfortable. Now what about his own wish? What is interesting is that not only his expenses for Hajj were gone but also the money for his personal expenditure was also over. So he decided to do watering job in Kufa. When Hajis returned from Mecca and Medina, he went to greet them. The Hajis told him, "How have you arrived here earlier than us? We had seen you in Mina! We also had ".seen you in Arafat!" The gentleman replied, "No sir, I was here only

Then another Haji came forward saying, "O gentleman! Take this money for God's sake only and go." He said, "Which money, whose money?" That Haji replied, "That day, we were in a tent in Mina when a man arrived and asked, 'Are you from Kufa?' We replied, 'Yes.' He said, 'When you go back, kindly give this amount to Malik bin Dinar.' He simply handed over this amount to us and went away swiftly. So these ten thousand dinars are your property. Take it." The man said, "By God! It is not mine." That man said, "I have to give it you." Finally he took

p: ۵۱

them. That night in his dream a voice from the unseen informed him that this was his .reward in this world and that the reward in the Hereafter was still reserved for him

The summary of my lecture is: O Muslims! As far as possible keep God and His Messenger ahead and keep yourselves behind them. You will succeed both this world and also after death eternally. Woe unto us if we do contrary to it; if we push God and His apostle behind our desires and personal interests in our deeds, our views, in our talks, in our dealings. It is the respect and honor for God and His Prophet that raise a .man up from dust

Discipline of Abul Fadhl, a perfect example

You know Abul Fadhl was the brother of Husain. How much he respected Husain? Allaho Akbar (God is Great). Though he is the brother of Husain, after all, Husain is the Imam. There is a lot of difference between an Imam and an ordinary person. It is written: When Abul Fadhl addressed Husain, he never said, “O Brother!” He always used to say, “My master! My master!” etc. For giving him due respect he never sat in the seat of Husain. During the eve of Ashura (۱۰th Mohurrum), he moved around the tents of ladies in such a way that the honorable ladies would know that Master Husain had a devotee (one who would sacrifice himself for the master), so that the ladies might be at rest. All these ladies were afraid that tomorrow

Husain would remain alone. Abbas (Moon of Bani Hashim) also wanted that the ladies should rest assured that Husain did have a devotee like the moon of the Hashimites.

O Muslims! You also should never fail to be respectful in front of God, His Prophet, Qur'an, Divine Commandments, the scholars and the Sayyids. The companions of Husain, with all this respect, still doubted whether Husain was pleased with them or not? So the Moon of Bani Hashim, Ali Akbar and all other people of Bani Hashim never took any step without the permission of Husain, the Imam. When they went to the field, they would ask, "O Master! Do you allow us to go forward or not? They have strength, they also have a sword in hand and yet they would not move unless permitted."

O Shia Muslims! You should never do anything without the permission of your Imam. You must have certainty of the Imam's pleasure and agreement. When the Moon of Bani Hashim came to his brother, he said, "O Brother! The clamor of the thirsty children has compelled me. Do you allow me to go and get some water for them?" The master gave the permission. He took up the water skin on his shoulders, went forward and stood before the army of Yazid and cried, "O people! I inform you that now no one has remained from the companions of Husain. In these tents are only women and children. I tell you that these women are burning due

".to thirst

.There is no power or might except by Allah

Part ٣

point

(إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)

Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has tested for guarding (against evil); they shall have forgiveness and a great (reward. (۴۹:۳

:God, for maintaining discipline and respect when facing the Prophet, says

.When you talk to the Messenger, never raise your voice over his voice

Normally, while talking, when one wants to show superiority, he raises his voice. All of you, in front of the Prophet, are in a lower rank. All of you are like slaves who must obey him. He is sent by the Lord of the universe. Whenever you want to say something to him. Keep your voice low, lower than his voice. Do not raise your voices, as you do while talking with one another, when you are facing the Messenger of Allah. Know his dignity. It is a sign of your own greatness. Just see who is facing you? Whom you are addressing? Realize your limits. If you make your voice louder than the Prophet's, all your deeds will go in vain. It means, We order you to maintain the .respect of Muhammad. If you show disrespect to him you spoil your own deeds

Deprivation of bounties of the presence of the Prophet

They have described the meaning of 'Spoiling of deeds' in two ways: One is what the author of Tafsir Majmaul Bayan has written. He says: What is meant is the

deed (or act) of talking with the Prophet and of sitting in his company. If it becomes spoiled or destroyed it is not a trivial matter. How many bounties and benefits are there for one who sits with and speaks to the representative of God. How many !benefits are there in such a great meeting

The Holy Prophet is the source of all knowledge. Sitting for an hour in the meeting of a scholar is better than reciting Qur'an twelve thousand times. Then what if this hour is in the company of the head of all the scholars? All the scholars of the world have learnt everything only through him, from Muhammad Mustafa. Summarily speaking, if one is in a gathering of Muhammad and does not maintain respect and discipline, his presence will not be regarded as worship. God forbid, if he makes the Prophet unhappy through any kind of disrespect, he has committed a Greater Sin. It is like .blasphemy. God's curse rains on him

O Muslims! If you do not maintain respect and discipline in front of the Prophet, your deeds become null and void. Here deed means your worship through your presence before the Holy Prophet. If you have hurt him, it is a great sin that equals disbelief or .blasphemy. You have destroyed your deed with your own hands

Apostasy nullifies deeds

Another probability, described by some of the commentators of Qur'an is that it means total nullification. Nullifying of a deed by another deed is something not easily understood. Whatever

Qur'an says must be accepted. The Holy book clearly states that there are some sins, which if committed, nullify all previous good deeds. Foremost among them are disbelief and apostasy. May God save the one who offers prayer till the age of thirty, .observes fasts and even performs Hajj

Then if he gets a lot of money and travels to centers of sin and evil, after being lured buy them and says, "We were mad that we observed fasts in hot summers and deprived ourselves from drinking, enjoyment and gambling. Why did we go for Hajj and spend a lot of money? The Arabs ate our wealth." If he utters such words then his previous good deeds go in vain. If he dies in this condition, he will not have in his credit even a two-unit prayer. It is as saying goes; the cow gave milk but also kicked it and spilled it all. If one turns away from his religion (apostatizes), definitely there is a permanent chastisement for him. There is no way of salvation for him. All the deeds .which he had done have gone in vain

He himself has nullified them. A man's turning apostate! What it means? He himself says: I did it unnecessarily; I prayed prayer uselessly. Is there any more prayer for him? He himself says: I performed Hajj needlessly. Is there any Hajj for him or at his credit any more? Woe unto such a fellow who ruined his future. In short, if

.one reverts to disbelief his good deeds are gone

One who hurts the Prophet nullifies his good deeds

Among other sins, which nullify good deeds and amount to disbelief is harming or hurting the feelings of the Prophet. Qur'an mentions it very clearly that one who annoys the Prophet and hurts him, each and every good deed of his would go in vain. This is very clear. If one hurts the Prophet it is as if he denies his Prophethood and Messengership. So every good deed performed by him earlier is now null and void. Except this misdeed, there is no other sin, which washes out previous good deeds .completely

It means, if one has done several good deeds and has also committed some sins, both remain at their place. It is not that all sins wipe out good deeds, but apostasy indeed does. Yes, it is possible that some of the good goes in vain due to some sins. For example, if someone annoys his mother, it results in the nullifying of his previous good .deeds. But his prayer and fast etc. do not go away

Whoever does god sees his good and whoever does evil shall see his evil. One does .not remove another

What happened when they obstructed the burial of Imam Hasan beside the Prophet's grave? Imam Husain complained from the depths of his heart regarding oppression and injustice pertaining to the behavior of Ayesha. He said, "Umar brought the body of ".Abu Bakr at the grave of my grandfather and hit the holy ground with a pick-axe

Thus they showed a serious disrespect. God says in the Holy Qur'an: Do not raise your voice over the voice of the Holy Prophet. You came and hit a pickaxe over his grave. .You dug a grave to bury Abu Bakr by the side of the Prophet

Thereafter Umar also made a will that he also be buried there.(١) He too showed such disrespect. They are too small too hitting a pickaxe on the grave of the Holy Prophet. Of course, I have said this in the face of what the Sunnis say. They say that being buried by the side of the Holy Prophet is enough to show their greatness. This is a disgrace, not gracefulness. Disrespect has been shown to the holy grave. Their place :was certainly not here. The next verse says

(إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)

Surely, those who lower their voices before Allah's Apostle are they whose hearts Allah has tested for guarding (against evil); they shall have forgiveness and a great (reward. (۴۹:۳

Piety of the heart and the body

Piety sometimes belongs to the physical organs and sometimes it is in the heart. Importance is for the piety of the heart. The piety of the body and physical organs is temporary and always in danger. Its value is less compared to the piety of heart. For instance, it is the outward (physical) piety because of which most of the people observe Ramadhan fasts under the influence of what their parents told

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.Usul al-Kafi, Tafsir Durre Manthur, vol. ۵; pg. ۸۰ -۱

them; that if you do not fast purposely you will have to observe fasts for sixty .consecutive days

If one eats openly during Ramadhan on the first instance, he should be given ۲۰ lashes. On the second occasion fifty lashes and for third or fourth the sentence is killing or death. This punishment may be given in this world or not his chastisement in the Hereafter is definite (in hell). The parents told these things to the child and therefore one observed fasts of Ramadhan. He also heard that the one who does not perform prayer passes away from this world as a disbeliever. One who does not pray does not get the intercession of the Holy Prophet and the Ahle Bait. Whoever does not :pray will burn in hellfire, as Qur'an says

(...مَا سَلَكَكُمْ فِى سَقَرَ؟ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ.)

.How is that they brought you to hellfire? They reply: We did not pray

In brief, what made them tremble is what they heard from the pulpit or from their parents or what they read or heard from Qur'an. This is an impossible piety. The inner or the piety of the heart is that a man understands and is convinced of what God wants him to understand, as to know God and to know the status of man. Some years pass by and, by the Grace of God, a light is lit up in his heart and then he understands the greatness of God. This is the piety of the

.heart. Such understanding makes him shiver

.They tremble on hearing the Name of Allah

.If piety does not reach the heart, the Name of God is just like all other names for him

...Remains careful like a cat but

In order to make you understand the meaning of the Piety of heart and the compelled Piety, I give you an example, there are some who are much forward in the matter of showing their saintliness like a cat. You have seen that when it rains, a cat slips away from the side of a wall as a precautionary measure, fearing to become wet. Woe unto the cat. A splash of rain makes a cat unhappy. But where does this holiness of the cat go away when it jumps into a pond to catch a fish? It drowns half of its body in the .water of the pound. When it is the turn of desire and passion, it forgets al piousness

In the book Oddatutdai, a narration is quoted from the Holy Prophet, the last messenger of God: In the Hereafter, on the Day of Judgment, a group from my Ummah (community) will have a lot of good deeds, like pieces of Egyptian cloth in whiteness and brightness but "It will be ordained: Throw all of them in hell." It will be exclaimed: O Prophet of God! All these people were performers of prayer. The reply will be: Yes, they did not give up prayer. They will again say: They had observed fasts .too

The reply: Yes, they did fast. They

will ask: O Messenger of God! Then what has made them to be thrown into hell? The reply will be: These performers of prayer and observers of fasts were such that when they saw unlawful wealth, they fell on it head on. (Here the Arabic word 'Wathaba' means jumping). Just as a cat jumps on a fish these 'pious' people also jump upon unlawful wealth. For example: His father died. His wealth came in his hands. He is told: This is the portion of your brother and this of your sister. Give it to them. Why do you not observe your father's will? He says: Leave aside such things. He does not possess the Piety of the heart. Come; now let us find out the path leading to the Piety of the .heart

Understanding the greatness of His creation results in the Piety of Heart

You look at the outer space and observe that there are stars and stars. In these galaxies there are millions of suns and other globes or spheres. They are like our galaxy. But they are not yet visible to us. In the second galaxy they have found out a star or planet with a diameter of one-milliard and six hundred thousand kilo meters. If this star appears in our solar system, it will cover one-sixth of the entire sky. If it .comes up here, there would never be night due to its brightness

I mention this just by way of an example. How vast is the machinery of this creation of God! All these huge spheres are revolving and

moving by the orders of Only One Might. Their Director is One. Their Manager is One. Just think about the movement of this our earth. In spite of its bulk it does not deviate from its fixed path even for an instant. Same is the case of the movement of the sun .with all its mammothness

They are, by nature, made to follow the path fixed for them. There are some among you who are sixty or more years old. Have you ever seen any such deviation till today? This twelve Signs of Zodiac! God is the Greatest! You see that it is at its original place. The length of days and nights increase and decrease regularly every year. Throughout your life span have you observed even the slightest waywardness? How regularly the night continues to become shorter and shorter up to the start of spring. Then days and nights become equal. Again days become longer till the end of spring. Then it reverses. These changes take place with extreme precision. This is not so for the last sixty years but it might be for the last sixty thousand years and may continue :for thousands of years. So say

اَللهُ أكْبَرُ، تَبَارَکَ اللّهُ أَحسَنُ الْخَالِقِينَ، ذَلِکَ تَقْدِيرُ العَزِيزِ الحَکِيم.

Allah is the greatest. Blessed be Allah the best of creators. This is the will of the most .powerful and the wise

Both an elephant and a mosquito are from one mechanism

A mosquito, which can be blown away easily is similar to an elephant in the mode of creation. The God who

gave a trunk to the elephant has given it to a mosquito too. During some nights it sits on your body and awakes you, so that you may understand. Yet why do you not exclaim God is Great (Allaho Akbar)? O God! What is this sting, which made a hole in .my body? What a wonderful sense of hearing have You given to it

As soon as you raise your hand it flies off. The hearing faculty of this mosquito is so great that its hears a noise, which you cannot. (like a radar). When you raise your hand, its noise is so faint that you cannot hear it but that mosquito does. O God! How astonishing is Your creation! You have given it ear, eye, hands and feet in addition to two wings. An elephant does not have wings. If a faithful person thinks and meditates he becomes enlightened under the influence of piety. God's greatness gets .entrenched in his heart

One of its signs is that he regards that thing great which makes him think and realize God's greatness. He realizes that the greatest of all human beings is Muhammad, the last Messenger of God, ever since the Lord of the Worlds created the universe. The more you realize God's greatness, the more you become aware of Muhammad who is God's representative. This universe is but an exudation from the exudations of .Muhammad

Imam Sadiq at the time of uttering the name of his holy grandfather 'Muhammad' was becoming

p: ۶۳

so much respectful that his cheek almost touched, in humility, his knees on the ground. He never uttered the holy name without making or maintaining ablution. It is prohibited for every Muslim to touch this holy name without ablution. To do so is an .insult to the Prophet

By the way, it must be known that, this applies, when by this name, is meant the Holy .Prophet, not anyone who has this name

Signs of Muhammad are also honorable

To the extent the Holy Prophet Muhammad is respectable in your eyes, the signs of Muhammad are also similarly honorable. Anybody whom you see not respecting a Sayyid, know for sure that the Sayyids's grandfather is also not honorable in that fellow's eyes. He does not regard him great. If one has realized the greatness of Muhammad, even if a Sayyid hits on his head or gives him any hardship, that calamity should appear light to him because he regards that Sayyid as the prince. He is Sayyid and master. Shaykh Ja'far Kashiful Ghita has mentioned reasons for serving the Shaykh. Some money had arrived for distribution among the madressah students and .it was distributed accordingly as he himself was busy in prayers

When he finished the first prayer, there came a needy person between the two prayers. He (the needy person) was a self-respecting Sayyid. He stood exactly in front of the prayer mat of the Shaykh and said, "Give me my portion (Sahm)." He was told, ".“You have come late. Whatever we had has been already distributed

The self-respecting Sayyid did not at all care for the Shaykh. He spat upon the face of the Shaykh. Spitting on someone's face is regarded worse than killing among the .(Arabs. But what did the Shaykh do? (This argument is for the piety of the heart

He spread the saliva with his own hand on his own face and beard and said, "I want that my face should appear bright in front of Sayyida Fatima Zahra on the Day of Judgment." Thus did he realize the greatness of Fatima. He intends to swallow his anger in front of the offspring of Sayyida Fatima so that he may find a way whereby he may reach the Sayyida's grandfather on the hardest Day of Resurrection. Unless one realizes the greatness of God he cannot realize the greatness of Muhammad and .of Zahra

How then can he understand the greatness of a Sayyid? The said Shaykh did not suffice with this. He stood up and asked the audience, "Whoever respects the beard of the Shaykh should drop some money his lap." The Shaykh spread his own skirt for begging. The faithful followers imagined that the Shaykh was collecting contributions .for his pupils

So they filled up his skirt with coins. The Shaykh gathered the amount, kissed the hand of the Sayyid and put the whole amount in his hand saying most respectfully, "Kindly forgive me and excuse me." This was because he wanted to get near to God Almighty.(۱) So, this is true

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۱- Manazelul Aakherah

piety. It means the heart should be aware of the Lord of the universe. Man must realize God's greatness. If a man's heart realizes the greatness of God, he becomes weak and low before Muhammad. He bows down before the Holy Qur'an, as it is God's Word. But, if, God forbid, there is no piety in heart then he has no regard and .respect for God and everything related to God

(إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى)

Surely those who lower their voices before Allah's Apostle are they whose hearts (Allah has tested for guarding (against evil)... (۴۹:۳

Those who lower their voice in the Mosque of the Messenger, due to fear, shame and modesty, God tested their hearts. Noise, shouting and complaints are signs of ignorance and unawareness because of the lack of piety in hearts. This is very strange and astonishing. In the Prophet's mosque, there are guards who show their backs to the Holy Shrine of the Holy Prophet. What disrespect! They have no piety in .their hearts. They do not realize who Muhammad is. Their Shaykh also does not know

Do not say that I am making an allegation. Ibn Taiymiyah himself, who is their foremost peer, also does not know all this. He clearly says that the grave of Muhammad is no different from other places. Just think about whom you are talking? When have you realized the greatness God, by which you could realize the greatness of Muhammad? You turn

your back to the grave of the Holy one. You extend your legs towards it. You come to the Prophet's mosque for prayer but you have no respect for the Prophet! You say visiting the Holy Prophet's grave is not permitted! All this is because of lack of piety in heart. God has given the piety of heart to you Shias and may he multiply it manifold.

(...أُوْلَئِکَ الَّذِینَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَی)

...(are they whose hearts Allah has tested for guarding (against evil...

Here the Arabic word 'Imtahana' means 'He tested'. He has tested the hearts regarding piety. In other words, it is that God expanded their hearts so that they may know His greatness. Expansion is the opposite of narrowness. Unless one recognizes the greatness of God and His Prophet, he does not become great. How can a twelve years old child realize the greatness of the King! How can he pay respect? Unless the feeling of greatness enters his heart he cannot realize greatness. Unless he goes to school and learns writing how can he realize the worth of a good writer? How can an illiterate person appreciate the value of a scholar? How can he pay respect to him! By God! I am telling you the truth. If man wants to pay respect to God he must realize His greatness. He must make himself small. You will certainly ask me what is highness and what is lowness?

When you were four or five years old, you used to get a

two rial or a five qiran coins from your parents to buy a toy. Now you have become owner of thousands and millions. Yet you are as little as when you were four or five years old. The name makes no change. If you like, I may make it more clearly for you. You have already heard the story of Mulla Nasiruddin who said: Praise be to Allah! There has been no change in me though I have become old. People asked, "How can it be? You have become obviously old." He replied, "No. My strength and capability has not changed at all. There was a heavy thing in our house. I could not lift it in my youth. Now, when I am old, I cannot yet lift it. Thus, I have not been changed since my youth." There are some who have not changed ever since their childhood days.

One had a small house wherein he had opened a little shop. If any other child tried to kick it, he would catch the child's leg, saying do you want to destroy my house? In childhood, his house was of a few bricks. Now the number of the bricks is, say four thousand. Briefly, littleness is in not thinking and understanding. May God make man understand here, not in the grave! May God give us a house, which may not be destroyed, a house wherefrom man may not be driven out, a house that is forever strong. When man gives

.up his thinking about permanent matters he is still a child even at the age of ninety

Part ۴

point

(إِنَّ الَّذِينَ يُنَادُونَکَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لا يَعْقِلُونَ.)

As for) those who call out to you from behind the private chambers, surely most of) (them do not understand. (۴۹:۴

The Almighty God recalls their incapability and says: Most of them have no sense. Sense means capability of understanding. They have no human intelligence. They have not become higher than animals in the matter of understanding whereby they could know things fully. So that they may know the full meaning, may recognize God and His Messenger, may appreciate the status of messengership and Prophethood. Of course, this requires that man himself should be great enough to comprehend that messengership has a very high status. It is the place where God's revelations arrive. Here there is a connection with the unseen world. God selects the one who is superior to all others from the viewpoint of chastity, morality, purity and piety, personal .hygiene etc. God selects only such person

Be patient till the Prophet comes out

The next verse contains many important meanings. It should be remembered what :this verse says

(وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.)

And if they wait patiently until you come out to them, it would certainly be better for (them, and Allah is Forgiving, Merciful. (۴۹:۵

These Bedouins are undisciplined and ignorant. Had they shown patience and self-control, had they not made haste in calling you from out of the room until you

came out yourself, and then had they submitted their needs it would have been better for themselves. Honor of the Holy Prophet, maintaining the respect of the status of messengership, is for the benefit of Muslims themselves. One of the benefits is that they reach their goal in a better way. Also, as a result of the respect shown by them to the Holy Prophet, God makes their faith stronger and firmer, their hearty relation and their friendship closer and their reward higher. How many rewards are there for showing patience just for a little while! O ignorant people! There is much good, luck .and reward for you in this

Here, I want to show you the full meaning of…it would certainly be better for them… .today, so that many misconceptions be removed

Christian allegations against the Prophet

One of the Christian writers has, with his sinister pen, made false allegations against Qur'an and the Prophet of Islam, by misrepresenting facts. Finally, a European also wrote a book titled An Apology to Muhammad and the Qur'an. Another fellow wrote a .book, Muhammad, the Prophet who should be recognized a new

These Christian clerics have hurled many false and baseless allegations against the Holy Prophet. They have drawn a distorted picture of the Prophet's noble character. One of the mischievous allegations is that Muhammad was very much fond of fame, power, honor and respect; that he has extensively praised himself in Qur'an. What do ?these five verses of Qur'an from Surah Hujurat show

(لا تُقَدِّمُوا بَيْنَ يَدَىْ اللَّهِ وَرَسُولِهِ…)

Be

...not forward in the presence of Allah and His Apostle

Here He, puts himself first and also says thereafter that do not bring yourselves before Muhammad and do not raise your voice louder than the voice of Muhammad; that is, keep quiet; do not call him without his permission; maintain the greatness of Muhammad. This goes to show that (God forbid) Muhammad wanted that people should honor him, or for instance, he has commanded that whenever one takes or utters his name one must send Salawat on him and similar other allegations.

The duties are only for the benefit of Muslims

The reply to all these foolish words and idle talks, allegations and indecent utterances is in the verse itself:

(لَكَانَ خَيْرًا لَهُمْ...)

...it would certainly be better for them...

That is: O Muslims! O believers in Qur'an! In all the commands of this Qur'an your own outward and inward benefit has been aimed at. Every address is in the interest of Muslims. Whatever brings good luck to them has been ordained and there is nothing like personal interest in them. Curse of God on the one who utters such blasphemic words and says that Muhammad had his own personal interest.

Learn true abstinence from Muhammad

What is personal benefit? It is property and wealth, position and grandeur, fame and kingdom. But from the worldly viewpoint Muhammad never placed a brick over a clay brick, even though if he had wished he could have placed one sliver brick over one golden brick to build his palace. But when he left this world, what worldly wealth did this great Prophet

leave behind? What moveable or immovable property did he ever have? It was these few rooms (Hujurat) made of clay bricks, mud and wood. What was the floor of the house of Muhammad made of? It was sand. Sometimes there was a piece of straw .mat thereon. So this was his carpet

And what kind of bed had he? Full details of the household materials of the Holy Prophet are written in books. The pillow of the Holy Prophet too was of palm fibers filled in a goatskin, which he placed under his holy head. The mattress and the quilt of the Holy Prophet was a combined cloth measuring fourteen meters. He placed half of .it under his body and used the other half to cover himself from above

There was nothing in between. In the last days of his holy life his wives said to one another: Since the bones of his body have begun to show up let us do one thing. Let us make his bed sheet four-fold so that it may become somewhat soft. So once they did so. That night the Holy Prophet rose from his bed a little later, that is, he took a more restful sleep. When he woke up he asked? Who did this? One of the wives replied, "O Messenger of Allah! We did it. Now your body has become very weak. We thought your bed should be a little soft." He said, "You have done injustice to me. Tonight as

".my bed was softer, I woke later. It should be as before

The Holy Prophet had nothing like luxury. Even in hot season though he wore no shirt he used to sleep on the hard mat. Once one of his companions arrived and saw that the mat had left marks on the Holy body. He wept and asked, "O Messenger of God! "?You are the king of kings. What kind of life are you living

What I mean to say is that Muhammad was not as the liars have alleged. What is property and riches? What is rank or position? What is fame? (May God forgive), curse of God on the false defamers. Why do you not come and read the life history of ?Muhammad? When did Muhammad seek fame, power and kingdom

On the ground like slaves and servants

Once the rich women of Medina passed by Muhammad and saw that he was sitting on the ground. He himself said, "I like to sit on the ground till the last day of my life." This .is spiritualism, which only the wise can understand

At last it was seen that the Holy Prophet was about to have his meal. Now it was either dates or a piece of bread. The lady said, "O Master! You are sitting like a slave and you are also eating like a slave! If someone passes by you one will not recognize who you are!" The Prophet replied, "And who can be a better slave than me? I am the slave of the Lord of

.the lords and the King of the kings." The lady said, "Please do me a favor

Kindly give a little from this morsel that you eat." The Prophet extended his hand to give a little from his food to the lady. But she said, "Please, for God's sake, give me from your holy mouth." The Holy Prophet gave her a little from his mouth, which she ate. As testified by Amirul Momineen that lady never fell ill since that day until she .breathed her last. It was the grace of the morsel from Prophet's mouth

Was the Messenger of God a seeker of fame and name? Whenever he came to a gathering he never sat on a prominent place. In fact, the gatherings of the Holy Prophet did not have any such thing as high or low. People used to sit in a circle on the ground. Everyone sat where he was. Whenever foreigners arrived or whenever representatives of alien countries brought some communication or wanted to meet the Holy Prophet they had to ask, "Where is Muhammad?" They were told, "He is in ".the mosque

In the Mosque, they used to see that it was a round gathering. After seeing this they were compelled to ask, "Who among you is Muhammad?" They saw that there was no distinction at all; that here all were equal; there was nothing like protocol. All were sitting in a circle. Then the Holy Prophet used to say, "Yes, I am Muhammad, how may I

(help you?"(١)

Always first in Saluting

Was Muhammad a seeker of fame and position? Did he ever want worldly greatness? Muhammad used to say, "I wish that I should not leave or give up some things until I live: One, sitting on the ground, another to be the first in saluting others." He never sought the first Salam from others. Muhammad was the first in saluting even youngsters. If he saw someone from a distance, before that person said a word, Muhammad would exclaim first: Peace be upon you (As-alamu Alaikum).(٢)

I have read in a narration that some Muslims who wanted to be the first in greeting the Holy Prophet, hid themselves so that he would salute him first. However, when the Holy Prophet reached that point, he used to say, "Salamun Alaikum, O the one, who is behind the wall! I do not want out be later in offering Salam until I breathe my last."(٣)

Hastening in offering Salam to others drives away ego. O sirs! Be the first in saying Salam to those who are younger than you. Whenever you enter your own house, say Salam to your wife and children. Never say: I am master and so they should salute me first. On entering your home, say Salam to your wife. When your wife comes to you say Salam, to her. When your child reaches you, say Salam to him or her also. The Holy Qur'an says:

(فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ)

So when you enter houses, greet your people

١- Hulyatul Abrar, Bahraini, vol.١, pg. ١١٧

٢- Biharul Anwar, Vol. ۴

٣- Hulyatul Abrar, Bahraini, vol.١, pg. ١٣١

(with a salutation from Allah…(۱)

Hastening in Salam is the remedy of human ailments. It is very effective in gaining humility. They Holy Prophet followed this path as God ordained him: O Muhammad! Whenever the believers come to you, salute them.

After the virtue of sitting on the ground and being the first in offering Salam, is the matter of seating others on animals while riding.

Never rode when companions walked

The third thing which the Holy Prophet did not want to give until his last was making others sit behind him while riding. It is bad that one rides while others walk beside him. By God's grace now there is no horse or ass riding. In earlier days, the master used to ride and his servant used to walk with him. Woe unto the one who rides while his companion continues to walk with him. The Holy Prophet never did this during his entire life. Firstly, there was no particular animal he rode. He rode whatever was available, be it a donkey or a mule, a camel, be there a saddle or not, be there stirrups or not, a bridle or not. He put a date leaf rope around the donkey, held the same in hand and went on.

Whenever he saw anyone walking with him the Holy Prophet used to ask him, "Come and sit behind me." He used to make a child, a youth or an elder ride with him. Names of such persons mentioned in Hayatul Haiwan, who had this good fortune, numbers

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۱- Surah Nur ۲۴:۶۱

thirty-four, one of them being Fazal bin Abbas the Prophet's cousin. The Holy Prophet was probably returning from Arafat and was proceeding to Mina riding on a camel. This youth came walking in the sun. The Holy Prophet made him sit behind him and .also gave him admonitions during this ride

By the way, it also is mentioned in a narration that at that time Fazal looked at an alien woman. The Holy Prophet turned his face as he wished that Fazal should not commit the sin of looking at an alien lady. Well, let us proceed. The Holy Prophet never left anyone walking when he himself was riding. He either made him ride with him or he used to say: Either you go first or let me go, and you may come later. Was the Prophet seeking glory and pomp? With such manners what more and how much more should .we mention? While dining, the Holy Prophet never took any support for sitting

The Prophet did not demand a particular food item

He never wanted any particular food. Anas had served the Holy Prophet for nine years, that is, he used to prepare and serve food to him. He says that one day the Prophet was late in arriving home. "I thought he might have dined at someone's house so I consumed a little milk which was kept for him. When he arrived, he sat for a while and then went to bed without telling anything to me. I went to the Mosque and asked one of the companions

.as to where and in whose house had the Holy Prophet been

He replied: The Holy Prophet was in the mosque. I asked: Why so late? He replied: People had asked about a problem, which took time. I said: By God! Muhammad did not eat at all and went to bed without saying anything to me; I am so ashamed. What should I do? I wished I should go down into the earth. After the Holy Prophet went to sleep I told myself: What will happen at dawn? There was nothing to eat. The Holy Prophet woke up for the predawn prayer, kept quiet, said nothing and hearing the call for prayer, proceeded to the mosque for Morning prayers. He fasted the next day (without having the dawn meal. Not only this, he never mentioned this ever."(۱

Let those who malign the Holy Prophet by writing that Muhammad was fond of fame, name, dignity and power, tell us if this is the path leading to such worldly things? How was the life style of Muhammad? God's cursed on every liar and on all those who make false allegations. Is this a luxurious life, which Muhammad led? His life was full of patience, forbearance and hard labor. He was acting against the demands and .desires of the heart

Need of Anas

Anas had the honor of serving the Holy Prophet for nine years. The reason for it also was that at the time of the Holy Prophet's arrival in Medina, every faithful believer had brought

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Safinatul Bihar, ۱:۴۱۵ -۱

some gift for him. The mother of Anas held her child, Anas' hand and came to the Holy Prophet. She said, "O Messenger of Allah! I am an old and weak poor woman. I have nothing to bring to you as a gift. I have brought this son of mine. Kindly accept him so that he may serve you." The Prophet of God also accepted this offer. This boy was in the house of the Holy Prophet for nine years and, as I have said, he was so fortunate .to have this honor

As a result of his mother's offer as well as his own wish, after nine years he sought permission to leave so that he may work somewhere for earning his own livelihood. The Prophet of God told him, "You have labored for nine years in our house. Now, ask for whatever you want so that I may give it to you. I will fulfill every need of yours." By the way, this was the time when Islam had spread wide and gained wealth. If Anas .wanted, the Holy Prophet might even have given him some land in the Islamic state

He said clearly: Ask whatever you want. During these nine years, Anas also had become wise and clever under the training of the Messenger of God. He replied, "O Messenger of God! Kindly give ۲۴ hours' time so that I may think over it." After all, it is not an ordinary thing to ask anything from the

Prophet of God, who is the owner of both this world and the Hereafter. The Holy Prophet said, “Well, think for ۲۴ hours as desired by you.” Anas thought during the ?night: What should I ask

Sometimes his thoughts went after worldly things, like a herd of a hundred sheep or camels, or governorship. Such thoughts came to his mind but he pushed them all behind and pondered what was the benefit of all that? All were perishable. Even if I ask for a hundred sheep or camels, or land he would give but what is the gain in this bargain? A wooden chair or throne connected with the wooden plank, which makes a .coffin is not really beneficial. What is better is that, which will last forever

Then he began to think deeply: What should I ask for my hereafter? Salvation demands Paradise and companionship of Muhammad forever. Nothing else is better and higher than this. The company of Muhammad is the highest thing. This is what all of us seek through the supplication while reciting the Ziyarat Ashura earnestly. So this indeed is the last and the highest need of every faithful believer. The explanation of spiritual company has been mentioned in the book Qalbe Saleem. In the Ziarat's conclusion is the phrase that mentions the wish for the Praised Position (Maqam-e-Mahmood). O reciters of the Ziyarat Ashura! Ask for every need, which must be for ,this aim and, Insha Allah (God willing) you will attain it. However

the Ziyarat Ashura is higher than such partial matters. Worldly needs have no value .therein

Seek the praised status (Maqam–e–Mahmood) from God

Is it perhaps impossible for me to speak about Maqam-e-Mahmood (the praised place) in this sitting? Where is Maqam-e-Mahmood? In Mahshar (The Grand gathering ground in the Hereafter) there is an area named Maqam-e-Mahmood. There is a pulpit having a thousand steps of light (Noor). At the top, above all others, is the station of the last Prophet Muhammad, thereafter is the Victorious Lion of Allah .(Asadullah al Ghalib) Ali bin Abi Talib

Other stairs belong to the Imams and Prophets in accordance with their status in the sight of God. Then those who left this world with Faith in and love for Allah in their hearts, those who made themselves reach and gain this company which we call and seek, that is the spiritual company, those who remained with the Progeny of .Muhammad and so their holy souls joined with the holy souls and the pious ones

Then, there, in this Maqam-e-Mahmood, their orator is the Holy Prophet, standing on the highest stair. He praises Allah and gives a sermon, wherein, according to narrations, he praises God in a way no one had ever praised earlier.(١) What a pulpit on top of which is the Holy Prophet and below it are also the prophets, legatees, Imams and the best people. What other distinctions should I say? Just know that it is !so great that in Ziyarat Ashura you seek it. You say: O Lord

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١- Tawheed of Saduq

Let me reach Maqam-e-Mahmood for the sake of the holy blood, which was spilled, the blood of Husain who is a divine sign. It is the place praised much, from where so much mercy and rewards rain. It is so high and glorious that the audience gets full .reward of spirit

It is said that if, in that gathering at Maqam-e-Mahmood, even the Houries of Paradise arrive and inform the Faithful: 'We are your Lovers' and 'We are eagerly awaiting You' the lucky audience will reply, 'How can we leave this pulpit of Muhammad?' Imam Sadiq is reported to have said that on the Day of Judgment, Husain will be under the shade of the Throne of God and God will be gathering those who had visited Husain's grave and his Shias and they will get so much happiness, delight and mercy that it cannot be described except by God. So much so that from one side, fairies from Paradise will arrive with a message saying, "We are your lovers and we are eagerly waiting for you." The people at the said Maqam-e-Mahmood will reply, "We will come to you afterwards, if Allah wills." In other words, "We cannot (leave the company of Husain; we prefer it over you."(١

Briefly speaking, these are the matters to be perceived, not described. Those who recite the Ziyarat Ashura hope to be with Husain, with Muhammad, with Ali. Anas asked for exactly this from the Holy Prophet after serving him for nine years. Next

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Biharul Anwar, vol. ١١, pg. ٢۶٣ -١

morning, he came to the assembly of the Holy prophet in the Mosque. The Prophet asked, “Did you think over it?” Anas replied, “O Messenger of Allah! My need and my desire is that I should be with you in the Hereafter.” The same what you recite in the Ziyarat Ashura. Anas told the truth. He earnestly desired and longed for remaining ?with Muhammad. He said, “I want only this.” What was the reply of the Prophet

Attain nearness to Allah through prostration

Is it an ordinary thing to be with Muhammad? It is not possible without qualification and capability. One who has no qualification does not benefit. If a donkey is dressed royally and its made to sit on the throne. Then even if saffron is put before it, it is of no use. A change is needed. Humanity and spiritualism must be created so as to be able to sit on a throne. This man desires to sit with the king of the universe. The Holy Prophet shows him the way, which if adopted, can enable him to be with Muhammad. He said: Make more and more prostrations. Because prostration is to push back everything except Only One God. It is to cut off the heart from everything else. The longer the prostration, the better it is. The servant is nearest to his Lord when he (prostrates before Him.(١

If one weeps in prostration it is still better. The nicest recitation too is: There is no god except You, the glorified. Indeed I was of

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١- Wasaelush Shia, Book of Prayers

the wrong doers (Laa Illaah illaa anta subhaanaka innee kuntu minaz zaalimeen) for twenty times, a hundred times, a thousand times. Imam Sajjad sometimes recited such utterances placing his head on stones in the valley of Medina. The narrator says, "When he prostrated, he did not lift his head until his entire body perspired."(1)

One hour, two hours, only God knows how long in the hot air of summer. My aim is to show what a prostration is. If you want to attain spiritualism it requires some effort. You should be prepared to do deeds, which may disconnect you from the material world and take you towards spiritualism. Otherwise, supposing even if they bring you near the Prophet, you cannot benefit by his company, unless hard efforts are made. Its example is found wherein the Holy Prophet asked Anas to do thus.

It is narrated that Amirul Momineen said that once a man came to the Holy Prophet and said, "O Messenger of God! Kindly show me the way whereby God may love me and people also may love me and my possessions also may increase and my body may remain healthy and my life may be long and God may raise me up with you in the Hereafter." The Holy Prophet replied, "These are six desires which require six virtues.

If you want that God should love you then fear Him and refrain from sinning and if you want that people may befriend you then do good to them

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۱- Muntahiul A'maal, Qummi

and do not envy for what is in their possession and do not vie for it and if you wish that your property should increase then pay the poor tax (Zakat) and if you want that your body should remain healthy then give more charity and if you desire to live longer then take care of relatives and be kind to them and if you intend and hope that God may gather you with me on the Day of Judgment, then extend your prostrations for God Almighty."(۱)

Summarily, if one desires nearness to Muhammad while continuing to sin, it is merely wishful thinking because sin leads to the neighborhood of Satans and Pharaohs. So there is no alternative to walk on the path of obedience and worship which leads to Paradise and the neighborhood of the Holy Prophet and the more one worships and obeys, the nearer he gets to Paradise and the beloved ones of God. Among the kinds of worship, prostration is more effective in creating spiritual nearness. Qur'an and a number of narrations have emphatically mentioned that there are some specialties in the matter of prostration. What is shown by the Imams is briefly listed below:

۱. Prostration (Sajdah) is the way of those who repent and turn towards God.

۲. Prostration gives utmost trouble to Satan.

۳. Prostration drops sins just as wind drops leaves of a tree.

۴. Prostration is a position wherein the servant is nearest to God.

۵. Prostration is a condition in which man is in utmost humility

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۱- Safinatul Bihar vol. ۱, pg. ۵۹۹

.and slavery in front of the Lord creator

In addition to extreme self-restraint, there are other worship and deeds, which .strengthen the soul. Tonight, we shall explain this holy verse to you

Khums also is for the Muslims themselves

Each and every duty or responsibility, which Islam has established is mainly for the benefit of Muslims themselves. Nothing is meant for its founder or the Holy Prophet; so much so that even the Khums (one-fifth), which is made obligatory too is such. Curse of God on those who have thought that Muhammad has done so for the benefit .of his progeny and has sought only their profit

Actually Khums is prescribed with the aim that the hearts and wealth of Muslims should become pure and their connection or relation with Muhammad be stronger and closer, not that, through this God has provided sustenance for the progeny of ?Muhammad. O rich Muslims! What are you to give anything to them

A Bahraini man once brought the Khums of his jewels to Medina and he sat in such a manner as if he had done something great by bringing something more for the Imam. The Imam signaled his servant to bring a vessel lying in a corner. When they brought the tray, Imam recited some prayer on it (perhaps there was sand in it). The Imam turned that dish upside down before the man from Bahrain. So many gold coins poured therefrom that it formed a heap between the slave and the Bahraini. Then the Imam said, "We are not in

need of your Khums. You should not think in this way. You have not done anything great. What need do we have? It is our favor to you that we accept what you bring as Khums in order to make you clean and pure."(1)

This is your Khums, O Man! Tomorrow on the Day of Judgment, a caller will call out on behalf of the Prophet of God: Anyone who has to collect from Muhammad anything may get up. On that Day, all will await such a call.

The Day of Judgment is an extremely hard day. Everyone will be burning and trembling hoping that an intercessor comes up to help him or her; that someone should arise to save him or her. It is very terrible. How nice when you will hear those words! The grand gathering will ask, "What does this mean?" Muhammad has right on everyone! The caller will explain, "Everyone who, during his worldly life, did good to the progeny of Muhammad, repaid their loans, gave respect to them, fulfilled their needs, helped them may arise to get his right from Muhammad."(2)

On that Day, O Zakat-payer! What a delight and benefit you will taste! All these commands are for you, only for your own benefit. So much so that even the recommended deeds, like Ziyarat of Imam Husain are for the benefit of the Shias, both in the world and in the Hereafter. But, in the worldly life, the Ziyarat of the Imam results in a long

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۱- Madinatul Maajiz, Bahraini, pg.۴۹۶

۲- Fazailus Sadat

life and expansion in sustenance and fulfillment of needs. It is mentioned in narrations and also experienced by many, and, in the Hereafter, it will result in the forgiveness of .sins and getting intercession of the messenger of God and nearness to his Holy being

They have quoted a tradition in Kamiluz Ziyarah according to which the Holy Prophet had foretold the martyrdom of all the Ahle Bait on several occasions. Imam Husain asked, "Our graves will be at different places on earth and also at a distance from one another. How one can make Ziyarat of our graves?" The Prophet replied, "Groups from my followers will come to your graves for my sake. Now, it is my responsibility that in exchange, I may hold their hands on the day of the Judgment, help them and protect them from the fears and fright of that Day so that God may admit them to ".Paradise

Again, in the same book, in the chapter of the merits of Kerbala there is a tradition through Umme Aiman from the Holy Prophet, that he said, "And they build, on the grave of Husain, a sign and symbol, that is a shrine, which will last and will not become old. In times leaders of disbelief and followers of deviation will try to obliterate the signs of Husain but they will not be able to do so. Rather its height and manifestation will increase day by day." This tradition is one of the news from the unseen given

by the Holy Prophet. Whatever efforts the Bani Abbas, especially Mutawakkil the cursed made, he could not succeed in demolishing the grave of Husain. The tomb of .Husain ever since is a venue for many visitors

Shaykh Shustari says in Khasais, "The beauty of this high and lofty dome will go on multiplying with the passage of time." We see that the construction of Ka'ba and all the Holy structures do end but the construction and expansion of the shrine and courtyard of the mausoleum of Husain, the chief of martyrs does not stop. Rather, ever since the cursed Mutawakkil demolished it, every year the caliphs of Bani Abbas and kings following them have given importance to its reconstruction. Ever since I was five year old till today when I am above sixty, not a day has passed when I did not see addition or renovation of its design and beautification. It appears it will be so till .the Judgment Day

In the translation of Khasais, the late Shahristani says, "I have observed the construction and renovation of the new dome and the widening of the courtyard in the upward direction, the construction of the Nasiri courtyard and its basement, its ".stone floor and engraving on its walls. This work still continues

I had the honor to visit the Najaf-e-Ashraf in ۱۳۶۰ when I saw that they were expanding the shrine of Imam Husain and fixing marbles on its walls. Till last year (۹۷) whenever I went there I did not see that

such construction or renovation had ever ended. It is also mentioned in the same tradition of Umme Aiman that the Holy Prophet said, “Angels are writing in ink of Noor (Radiance), on the foreheads of the visitors to the tomb of Husain, ‘Haa Zaairal Husain’ (This person has visited Husain) and, on the Day of Gathering this will dazzle the eyes of all and they (the visitors of Husain) will be known to all by this radiance.”

Part ۵

point

(وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful. (۴۹:۵)

In this Holy verse, it is necessary to remember two points. It was mentioned yesterday also but since it is important, for emphasis, here is another mention: Had these nomadic Arabs (not made such reckless noise in haste without discipline and), showed respect (and) remained silent and had they submitted their say when the Holy Prophet, of his own, came out (of his room) such respect and patience, instead of the said indiscipline would have been better for them. These orders are for showing respect to the Holy Prophet.

The Muslims must consider Muhammad greater and higher than themselves. Should give respect and honor to him so much so that they should never raise their voice higher than his voice in his gatherings. They must never take themselves ahead of him. These orders are only for their own

.good

He fetches people from love for world to love for God

Is Muhammad a seeker of pomp, rank, fame and name etc.? Curse of God on him who has such a bad opinion about the Holy Prophet. A Prophet and an Imam has to have twenty virtues one of which is that he should have no love for material things. If one has even an iota of worldly love he can never attain messengership. Messenger means one who draws people towards the Hereafter. One, who has worldly love, .draws people towards materialism

In Dua Nudba you recite: "And after You took promise from them to renounce all the stages of this despicable world, and its superficial attractions and allurements. Then ".they accepted the promise

The very first condition for the Messengers and for their legatees is piety in the world. If they give importance to the world, if they look at the pleasures, position and status in the world and to kingdom and rule, then their reach is low. It is possible that a doctor gives medicine to others but he himself is sick. The Messenger and the Imams are spiritual doctors (physician of soul). They want to relieve people from the love for world and to draw them towards love of Allah. What I mean to convey is that all these .orders are for Muslims themselves

If you cared for the respect of Muhammad it is only for your benefit. Your reward increases thereby. Your knowledge of God and Truth multiplies. Your Faith becomes stronger. When you utter the holy name

of Muhammad and send Salawat on him, never imagine that Muhammad has any need of it. It is only for you. O believers! Come shoulder to shoulder with angels. As the angels get closer to Allah through Salawat on Muhammad, you too may obtain nearness to God. As many times you send Salawat on Muhammad your sins drop down in that proportion. Your distance from God decreases and you get closer to Him. For example, the Prophet says that if you send Salawat once to me I send ten .Salawats to him. All the Commandments of Islam are like this

The reward of Prophethood for the faithful themselves: Love for the near kindered

قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلاّ الْمَوَدَّهَ فِی الْقُرْبَی)

(Say: I do not ask of you any reward for it but love for my near relatives..."(۱)"

What is the reward or recompense of messengership? Friendship and affection for the progeny of the Holy Prophet. This matter stands till Resurrection. Is it for the benefit of the Sayyids? Is it for personal benefit that it may be draw an allegation against the Holy Prophet? No, it is never so. Rather it is for the benefit of only Muslims so that through the bounty of the friendship with the Sayyids and the progeny of the Holy Prophet they may attain nearness to the King of the world of existence, Muhammad and the Progeny of Muhammad. Muhammad has control over the entire .world

The cause of creation and the aim of its end is Muhammad. The accountability on the Day of Judgment is with

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۱- Surah Shura ۴۲:۲۳

Muhammad. Paradise and Hell are in the control of Muhammad. At that time we would want to have the help and intercession of Muhammad but then we refrain from helping his progeny! Affection for the relatives of Muhammad is for our own good. .((Say: I do not ask of you any reward for it but love for my near relatives

What we are saying is that you must befriend the progeny of the Prophet not just to maintain respect for him and honoring his children for any personal desire. The recompense, which is asked from you, is affection for the Prophet's relatives and it is only for you. If you befriended a Sayyid and gave him honor and respect for the sake of his grandfather then, to that extent, you have got nearness to the king of the world of existence. Otherwise you may respect him or you may not, as you like. The Sayyid is a Sayyid and so also the master. It makes no difference for his mastership. He is the .prince. But you get nearness to him through respect for him

Fasting strengthens spirit

The ignorant says, "Why God should need our prayer and fast?" It is you who needs it. You require it for yourself. The Prayer, which you offer is service to your own self. You made yourself remember God. Thus you rose high up from an animal- like state. You fetched yourself out of the full time engagement of merely eating, drinking, passion, anger, ignorance and darkness. An

.animal has no sign of humanity or civility

You kept fasts for a month of Ramadhan and made yourself nearer to the otherworldly angels. You came to the Mosque and lined up like angels saying ‘God is the greatest’ (Allaho Akbar) collectively. Is this a little progress? Fasting gave you upliftment, which is for your own benefit. God says: It is good for you. This fasting strengthens spirit. It makes the Faith perfect. It shows you the path of approaching God. It is only due to it that you distanced yourselves from animality and took yourself nearer to Allah. You prayed at dawns. How delicious is it to approach God after .midnight

Those who are fast asleep after filling up their bellies to brim cannot have any idea of this advancement. The real delight is the delight of the one who fasts. When you remember God like this and at this time, its sweetness can only be experienced – not described. Fasting makes you one of the patient ones. You enter the group of God’s .people. Otherwise you would have remained a two-footed animal

Those who do not fast without any valid reason are harming only themselves. They have degraded their own selves spiritually by showing and announcing that I am so weak that I cannot control my stomach. This is the manifestation of meanness. I am unable to hold myself for a few hours from desires and passions. Likewise, those who fast show that I have strength and power

.to hold myself for sixteen hours

This is spiritualism. This is gaining power. It is said that the Zakat money, which you give to the poor, though apparently, your money reaches a poor person, but in fact, you have given a very big gift to yourself. Apparently the money goes away from you but what is the reality? There comes a light (Noor). You give one coin and, as a reward, you receive a thousand times Noor (Radiance) which brightens your heart. .Your rank rises up spiritually

One who spends money in the path of God extinguishes a burning fire and one who become a miser, fans the fire. It is recommended that the hand of the needy (whom you donate something) should be kissed. When its reason was asked Imam Sadiq said, "Have you not read in the Holy Qur'an: God accepts the charities? It is as if the hand of God receives it. What is higher than this? What God accepts is bountiful.(١)

The hand of the one who asks is worth kissing. Your own hand is also worth kissing. If you show miserliness and if you do not give anything in the path of God then indeed that hand is worth amputing. When you become a miser you fan fire for your own self. Whatever you give drives away the fire from you; it is a barrier between him and hell-.fire

Charity cultivates generosity

Moreover, it generates a perfect virtue. Until a man becomes kind he cannot .approach the real needless ones

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١- Layaliyal Akhbar

Do you wish to face the source of generosity, that is, Ali bin Abi Talib, taking with you your miserliness? Strange! How can you get nearness to Ali when you are a miser? These charities take you nearer to Ali and so their benefit reaches only you. Whatever you gave, you gave for yourself. You have uplifted your own existence. In this way you can be nearer to the Most Generous One, the Lord of the worlds. Until you have not inculcated generosity in yourself, how can you, tomorrow, benefit from Divine Mercy? It is not possible for man to reach the source of virtues unless and until he inculcates in him those high virtues. A miser is far away from Paradise, away from .God, and away from the Progeny of Muhammad

O Muslims! Appreciate the Divine Commands and responsibilities. Whatever is there in it, it is only for your benefit. Whatever is made unlawful for you, it is banned so that you may not be harmed; that you may not be at a loss. Otherwise, in the words of the :poet

.Even if the whole world becomes denier, His greatness will not be affected

Patience brings growth and draws limitless reward

For example, the God Almighty says in the Holy Qur'an: Be patient, Allah is with the patient ones. So it is for you that God has said: I will give you the reward; I will recompense. He further says: And if you are patient it is better for you. Firstly, it is good for your body. When you

resort to this patience you get tranquility. Impatience brings you nervous and restlessness making you ill. From the otherworldly view also you lose its benefit. But if you are patient you will get a healthy body and heart with a good life and you are given the promise of Paradise in the Hereafter. After death, Paradise is the property of the patient ones. Every deed there has a measure and weight but, for patience, there is no measure. Reward of patience is immeasurable, limitless. Patience is the remedy for your illness. If you will show patience, you will get limitless reward from .God

For making patience easy, look at those who are in a more difficult situation than you are in. Everyone who is in a calamity will find another one in a worse condition. Look at him and say: Thanks God. For example, you are living in a rented house. Then look at the one who does not have any money even for paying rent. Do not look at the one .who has both a bungalow and a garden. Never look at the richer in worldly matters

Always look at the one who is in a more difficult position than you so that you can be patient. You will benefit. This was a marginal comment. The first sentence has ended. The summary of its first meaning is that all the difficulties are from the Lord of the worlds. It is His mercy towards His servants, which results in a

good end and keeps one from greater harms. It is not to put one in trouble by caring for others – God forbid. It can never be so that Muslims should be put to trouble for .the sake of Muhammad

Observance of rights is bilateral

Islamic laws concerning the rights of an individual towards the society are bilateral, that is, one's right over other and the other's right over one. No preference is given to a particular side. In the social rights also there is bilateral consideration. This Holy verse, on one hand, tells the Muslims: Be respectful, give honor to Muhammad. Considering Muhammad great is obligatory for you. If you not do so your deeds will go .in vain

So much so that even your voice must never be louder than his. On the other hands, it says to Muhammad: Be humble to the faithful who follow you. As We have told your followers to observe your respect and honor you, you too must be modest to them. If a poor mans comes to you and says, "O Muhammad! I want you to do this for me, then .do it." The Holy Prophet went with the needy, attended funerals and visited the ill etc

Salute the faithful

(وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ)

And when those who believe in Our communications come to you, say: Peace be on" you, your Lord has ordained mercy on Himself, (so) that

if anyone of you does evil in ignorance, then turns after that and acts aright, then He (is Forgiving, Merciful."(1)

When this verse was revealed to the Holy Prophet, he became very happy. It says: When these Faithful come to you, hurry up and say Salamun Alaikum to them before they salute you and give them good tiding of God's mercy.(2) Say: O those who accepted and responded to the call of Muhammad! Your God has made it a must for Him to be kind to the followers of Muhammad. He has bound Himself to be merciful to the followers of Muhammad and to pardon anyone of them who sins unwarily, .accepting his repentance

It is mentioned in the commentary that once the Holy Prophet came to Mosque. Some of his companions were so poor that they did not have cloth enough to cover themselves properly. When they sat near him they joined their thighs, putting a piece of cloth on their knees to cover their two legs. The Holy Prophet arrived, sat in their midst touching his knees with those of the poor men and said: Thanks to God who has recommended me to salute my followers. I have been commanded by God to respect .to you

Sayyids should also respect the Muslims

Let me make further clarification of the bilateral position of rights. It is recommended that you should befriend the Sayyids, honor them, do good to them and give gifts to them. You have heard this very often. But it is not a one-sided affair

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۱- Surah Anam ۶:۵۴

۲- Tafsir Minhajus Sadiqeen

because it is also recommended to the Sayyids that they should, for the good of the people, show humility to them like their ancestor (the Holy Prophet) and not to boast that I am a Sayyid, I am the son of the master, I am the prince. Just as Muslims have to give respect to the Holy Prophet it is also a must for him (the Prophet) to show humility to people. The Sayyid should also realize that as the community befriends you for the sake of Muhammad you too should appreciate that they are the ones who .follow the religion of your ancestor

How much do you love the religion of your grandfather? You must love and befriend them so that they follow the religion of your grandfather more sincerely. Keep aside personal benefits and interests just as they put aside their personal interests .regarding you. You also should reciprocate and befriend all

It is mentioned in the third volume of Biharul Anwar that the last Prophet Muhammad, during his last fatal illness, said from the pulpit to Bani Abdul Muttalib, "O family and tribesmen of Muhammad! As the lineage of each and every Sayyid reaches Hashim, the grandfather of Muhammad you must be aware. Let it not be so that tomorrow, on the Day of Judgment, my nation may come with (good) deeds and you come without .deeds. In that case, you will not benefit from me at all

.Merely claiming that I am a son of Muhammad does not count

I am telling you something higher. The Holy Prophet told his daughter Fatima to audit her deeds, "O Fatima! Do good and do not be proud. Go on doing good and prepare for the journey to the other world and do not say that I am a daughter of Muhammad."

Then he said from the pulpit, "After my passing away no one must maintain false ambitions and wishful thinking. By God Who made me His Messenger, none can ever get salvation except through good deeds and mercy of Allah." It means if you think that you will go to Paradise without Prayer, Fast, Charity and all obligatory deeds, it is a mere wishful thinking. He said, "Even though I am Muhammad, if I commit a sin I will fall." Do not think that as Muhammad is Muhammad; since he is a chief of the religion, he is an exception and that it is not wrong if he sins.

Now if a Sayyid says: Since I am a Sayyid I will not go to hell. Some ignorant says that Sayyids do not go to hell; they go to Zamahreer. Now where is Zamahreer? It, in your imagination, is a good place! It is mentioned in a narration that in the Hereafter, there is a part, which is contrary to hell from the viewpoint of coolness. It means that hell is very hot and Zamahreer is extremely cool. The difference is that whoever, God forbid, goes to Zamahreer wishes that he be taken to

hell. Is, in your opinion, Zamahreer a nice place? There is no distinction between a Sayyid and a Shaykh, common man and noble man, scholar and ignorant, student and .teacher

Sayyids should all the more refrain from sinning

Sayyids should, more than others, be careful and they must always refrain from every sin. If a Sayyid sins his punishment is twofold. It is mentioned in Wafi that if the sons of the Prophet worship the reward is double and if they commit a sin then also the punishment is double for them, one for sinning and another for degrading the honor of his holy lineage. O woman! If you move out without an Islamic dress you have insulted your ancestor, and you say I am a Sayyid lady! Tomorrow, in the Hereafter you will get two chastisements, one the punishment for this offence and another for .dishonoring Fatima

Being a Sayyid lady, do you realize what have you done? You have insulted your religion, as people will say: This is a Sayyid and an Alid woman. Why the progeny of the Prophet should act like this? The internal enemy is indeed very dangerous. Children become foes and hence get double punishment. Rather, the Sayyids should be in the front line of the righteous people so that others may follow them. The progeny of the Prophet are entitled to be the first and foremost in doing good deeds. Sayyid ladies should come forward and act according to the Shariah of Muhammad and in the matter of modesty, chastity and

honor follow their grandmother, Zahra so that other women may get lessons from .them. This is enough for now, let us go ahead

Rights of spouses are reciprocal

We have said earlier that in the holy code of conduct or Shariah of Islam, while making laws, attention has been paid towards bilateral relations (rights and duties) even in the matter of husband and wife. It is said: "Men are the maintainers of women." It is obligatory for women to obey their husbands in conjugal affairs so much so that if the wife goes asleep while her husband is angry with her, angels continue to curse her so long as the husband is angry. Her prayer is not acceptable nor her other deeds. She cannot keep unobligatory fasts without the husband's permission. Recommended charities and similar other good deeds must also be done with the .permission of the husband, and after ascertaining what he wants

As against this, the Holy Qur'an and traditions have also fixed responsibilities and duties upon men regarding their wives. Besides food, clothing and shelter, other .serious responsibilities too are on the husbands

Once people insisted upon a man to take a wife. He did not agree and began to weep much. They said, "Why should you weep? If you do not want a wife, just say so? He replied, "What made me weep is another thing. I have not yet taken a wife. I must first carry my own load to destination to make myself worthy of Paradise. If I take a wife

then it will be upon me to save that lady also from hell. I am myself yet not fortunate enough to pass through the Sirat Bridge how shall I make my wife worthy of Paradise!" Everyone who takes a wife takes upon himself a huge responsibility as the .Holy Qur'an says: O men! Save yourself and your family from hellfire

You cannot talk only about yourself. If you have a wife, it is obligatory for you to hold her hand to take her away from hell as you are the head of the family. Another responsibility imposed by Qur'an is to live nicely with her. Whatever excessive faultfinding, you are doing with your wives is all against the Shariat of Islam. The load .of responsibilities on man is indeed heavy

Woe unto those who resort to unfair fault finding with their wives, who behave badly with their women and even, God forbid, beat them. Man has no right to beat his wife. On the other side, it is said reciprocally that O woman! You must obey your husband. Likewise man is also told: You have no right to issue orders to her as you wish. You cannot ask her as to why did you not sweep the room. Islam tells the woman: O women! Your jihad in the path of God is to serve your husbands nicely. Your jihad is your good housekeeping, husband caring. Make yourself pure, clean and beautiful. As ,far as you can, adorn yourself for your husband

p: ۱۰۴

serve him and nourish his children. Give your milk (breastfeeding) to your children and know that with every drop of the milk sucked by your child from your breast you earn .the reward of freeing a slave

Islam tells the men: You have no right to compel your wives to breastfeed your child: Feeding and clothing of the child is a responsibility of the father. You have no right to command her if she demands compensation for breastfeeding your child. She has a right to it. Nourishment of a child is a father's duty. But Islam also tells mothers: You also, for the sake of God, without having an eye on money, lovingly and thanking God .for granting you a baby, feed it, breastfeed your own child

It is also recommended to men: Caring for the women is among the bequests of the holy Imams. It is also a part of the will made by Amirul Momineen. A woman is weaker. Man must control himself. He should not become angry towards her. He must be considerate and sympathetic towards his wife and he should be tolerant. If the wife loses her temper and begins to make an uproar, you must keep cool. Do not say what she says. If you repeat what she says the matter will worsen. This is against your responsibility. You have to forgive your wife as her might is less. Man must be .different from woman in their behavior

I feel better among women

May God be pleased with this honorable man. There

is a humorous story about him. I relate this so that men must remember it and dispel the restlessness of the women in a light way. Once, in the house of the said gentleman, there was some dispute. It rose so much that the woman cursed his husband saying, "O God! Make him missing among men." When her husband heard this he retorted, "I am happier among women." What the woman meant was: Be dead. The husband returned her word saying: I feel better among women. This single .word made all laugh and the quarrel came to end

The rights of parents and children too are reciprocal

Among the rights of the father is that the child must honor and obey the father. The father is also recommended to be kind towards the little ones. They are told: Do not do anything that may put the child to trouble. Parents have the responsibility to nourish them, train them and fulfill their needs; and even to marry them off. The rights of parents over their children are in no way lesser than the rights of children over their parents. Just as a right of the wife over her husband is not lighter than his .right over her

Both sides must fulfill their responsibilities and duties. If one does not do so one will have to answer before God Almighty. Beware of the Day of Judgment when those whose rights were trampled upon will gather around the responsible persons. All will be told (by God): Get back your rights and establish

justice by removal of injustices. Imam Sajjad yearns in Dua Abu Hamzah: On the Day of Judgment, who will release me from the hands of the claimants of rights! The Holy Qur’an says: The Day when man will flee from his brother and mother and father and .wife and sons

On the Day of Judgment, a man will run away from his wife. O Muslims! Judgment Day is such when father runs away from his child and child from his parents. Why? For what are they fleeing? Because of the rights upon them. On seeing his father, the child will run away fearing that he will catch hold of him saying: Do you remember how many rights of mine you trampled upon in the world. A wife will run away from her husband fearing that he will claim his rights which she did not take care off. But fleeing is impossible. This is the first stage. The second stage will bring blowings of the bugle. This is the beginning of the Grand Gathering (Mahshar) when people will run away from those whose rights had been trampled upon. The next stage has been mentioned in other verses of Qur’an

Part ۶

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ)

O you who believe! If an evildoer comes to you with a report, look carefully into it, lest (you harm a people in ignorance, then be sorry for what you have done. (۴۹:۶

Do not react to the words of a Transgressor

As mentioned

p: ۱۰۷

before, the first part of Surah Hujurat describes how to maintain respect and honor of .God and His Prophet. We have discussed about it in detail

From today we begin to study the common responsibilities and important orders about social dealings by Muslims with one another. If people act according to these commands it will guarantee success both in this world and the Hereafter. If they disregard these orders their worldly life will be destroyed, their social life will become .troublesome and their Hereafter will also be a failure

The first order, which makes all of us responsible in this verse and on which much emphasis is laid is: O Muslims! If a liar brings you any news then be careful. It should be not so that you may make haste; that you may become affected by it instantly and believing it to be true, light up fire of quarrel only to be ashamed afterwards without any benefit. Here is an example: Suppose he says: I saw a man approaching your wife .in your house when you were not there

Now, O wise man! You have no right to get excited at once believing in his word and begin to quarrel in your family with complaints resulting in approach to court and even a divorce. Then in the end it is learnt that the man who had gone to your house was your wife's brother. The mischievous man did not know this. He though he was a stranger. He did not know

.that he was your wife's brother

You also did not make any inquiry. You believed the troublemaker's word. You became ashamed after giving divorce to your wife. What a bad luck. One of the troubles harassing this society is that everyone who hears anything from others believes in it instantly. Such acceptance of words worsens matters. How wrong that you become exited so soon, become angry and do not look at the other side. This .results in separation, deprivation, and enmity

Deprivation from attending scholars

Why most of the people are deprived of the benefits of attending scholars? Why mosques have become vacant? It is because they say: Zaid is unhappy with such and such master. You may hear someone saying: Where do you go for prayer? You reply: At such and such place. He says: Did you not hear that people are talking things about this Shaykh! Now, I do not say that he is not telling true, that I asked him for money but he did not oblige. Rather, he puts allegations on him and tells lies too. Being so .simple minded, you also say: All right, very good

Thus you are deprived from the congregation and from the benefit of a scholar's presence. I wish this would end here. But no! This misfortune is such that if you feel any doubt about anybody, that doubt multiplies and you become his enemy. Why, at all, did you accept those words, which came out of that dirty mouth? "If an evil-doer comes to you

"...with a report, look carefully into it, lest you harm a people in ignorance

O people! If somebody told you something about your wife! O ladies! If someone backbites your husband! O friend! You heard something about a Muslim. You have no right to accept such things hastily without making inquiry. You must not believe that word and be impressed by it. Be patient. Make inquiries. Perhaps the fact was otherwise. Either the one who said so made a mistake because of any doubt or he said so due to enmity and jealousy like the story, which is said to be the background of the revelation of this Holy verse.

Walid the transgressor and Bani Mustaliq

In the ۹th year after Hijrat, Islam spread wide. Among the tribes, which became Muslim was the tribe of Bani Mustaliq too. Its chief was Harith bin Zurar Khuzai. He came to Medina and embraced Islam and gave a promise to the Holy Prophet that: I am going back to my community. There, I will teach them the laws and rules of Islam. I will also collect their Zakat amounts. Please send someone at such and such time so that I will hand over the Zakat money to him. The Holy Prophet accepted his word.

This gentleman, Harith, who was a new Muslim, was a very wise man. He taught all the rules of Islam to his tribesmen and taught them Prayer, Fast and Zakat. He also collected their Zakat and waited for someone to come from the Holy Prophet

so that he might hand over the amount to him. Despite waiting, no one arrived. Hopelessly he said: Perhaps the Holy Prophet did not send anyone so let me myself go to Medina with some Muslims and hand over the Zakat amounts to him personally. So he rode to Medina along with some of his tribesmen. They also had their arms with them and so also the amount of Zakat. They advanced towards Medina.

On the other side, the Holy Prophet also sent a so-called Muslim named Walid bin Uqbah from among the apparent Muslims (a brother of Uthman from maternal side). He was looking like a Muslim from outside but his inside was not yet enlightened. (God disgraced him afterwards).

The Holy Prophet said, "Walid may go to the tribe of Bani Mustaliq with some people, take Zakat from them and come back." So Walid moved along with some men. As he neared the tribe, he saw from a distance that Harith with some men of his tribe was coming towards Medina. Walid had come to collect Zakat. But he saw that they themselves were coming.

By the way, before Islam, Walid had fought with this tribe of Bani Mustaliq. So he had a hatred and enmity towards this tribe in his heart. When he saw that they were moving towards Medina, this transgressor (in the words of Qur'an), with an intention of taking revenge of the past, hastily went back to Medina. In order to cool his internal anger, he told

".three lies in Medina. Firstly he said, "O Prophet of God! They have forsaken Islam

Two: They refuse to pay Zakat and three: They intend to kill me. So the Holy Prophet may send an army to finish them off. Usually in other cases this word would have been accepted. Troops would have marched; killing, plundering and arresting them. :But the Holy Prophet is the one about whom God in Qur'an says

(وَمَا يَنْطِقُ عَنْ الْهَوَى. إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى)

(Nor does he speak out of desire. It is naught but revelation that is revealed..."(١)"

So he waited for God's revelation to see what the command of God was, but for so-called Muslims, trouble, killing and blood shedding is easier. So some of them also light a fire saying what Walid has said is true. They said, "O Prophet of God! Walid tells the truth. Please send the troops soon." They moved on and started fighting, killing them, captured their women and children, looted their property as war booty. The Holy Prophet is still waiting for God's revelation. Then came down these verses from God. This is written both by the Sunnis and Shias in their books. What is stranger is that the !Sunnis also accept it but anyhow, Walid was a brother of Uthman

Eternal discredit for Uthman

The absolute transgressor Walid is the cursed one whom Uthman made the governor of Basra during his caliphate. He disregarded the fact that Qur'an has called him a transgressor. This disgrace is for Uthman, which cannot be

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Surah Najm ٥٣:٣-٤ -١

justified by anything. After becoming the governor of Basra, can the ruler of an Islamic province indulge in every sin and transgression? The matters worsened to such an extent that one night he drank so much that when people brought him for the morning prayers he was heavily intoxicated. In this condition, he went ahead to lead the prayers and prayed four units (rakats) instead of two. People exclaimed that he had made an error. He replied, "No I have not made any mistake, it is only that I thought about you. Otherwise I would have offered seven or eight units."

Then he vomited and dirtied the holy mosque. Uthman was told about all this and people asked him what kind of a governor he had appointed? Why do you consider his relation with you? Even after he was dismissed, no punishment was given to him. There are details available about this. Finally it was Amirul Momineen who punished him as per the penalty for drinking. Let us go ahead. What I was saying is about a transgressor who is, apparently, a Muslim who says: 'There is no god except Allah' and also offers prayers...but he does not fear God in indulging in any sin like bloodshed, mischief and corruption. He has no true faith. His faith is in something other than Islam.

God willing, the meaning of these verses will become clear towards the end of the Surah Hujurat.

The revealed verse is saying that, O those who have believed, if

a transgressor brings you any news do not react to it instantly. Make inquiries. Do not make haste. Rather look into the matter deeply and see. Perhaps it may not be as told. Maybe he said something due to enmity or ill will. He may be lying; like this story of Walid. This cursed one comes (when the concerned men had brought Zakat to be handed to the Holy Prophet) and says, "No, they have discarded Islam, they do not want to pay the Zakat and they also want to kill me." What does this mean? What he .intends is to react to his past enmity which he had with that tribe before Islam

O Muslims! Let it not be so that you hear a word from a sinner and transgressor and be impressed and affected by it and react to it and thereafter be ashamed of what .you did

Scholars were martyred due to such mischief

Examples in this connection are numerous. In how many calamities have the Muslims fallen for not acting according to the command of this holy verse! How many families !are destroyed and how much property devastated

I say even more than this. A lot of blood has flown unnecessarily and without any genuine reason. What was the reason? Only due to a word spoken by an enemy or a jealous fellow. They decreased their piety by and by. How the great scholar, the First Martyr, Muhammad bin Makki, the great jurisprudent of his time was martyred? What was the cause of the murder

.of Qazi Noorullah Shustari? Due to these same mischiefs

I remember an example about Mansoor Dawaniqi and the mischief against the holy Imam. Mansoor Dawaniqi was the second Abbaside Caliph. After his coming to throne, one of his bystanders concocted a gossip to get nearness of the king. He claimed, "I am your well-wisher," and by his lies and false reports got many innocent people arrested. Finally he prepared some documents and put a counterfeit seal of Imam .Sadiq

It was written in those papers that: Go to Khorasan and rise against Mansoor; that Imam wants that you should revolt against Mansoor. So take to arms. He also made some other false letters in the name of Mualla bin Khunais who was the treasurer of Imam Sadiq. It was mentioned therein that the Imam was collecting amounts for a rebellion against Mansoor and for raising an army of rebels. What oppression! Finally they called the holy Imam to the court of Mansoor. The king first gave respect to the Imam but then, by and by, started saying, "Well, you want to disturb my "!government?" The Imam replied, "No, it is not so. By God, no

Mansoor said, "I have reports that you are thinking of a revolt against me; that you are against my rule; that you are claiming the throne and that you want to attack me with your army." The brief reply of the Imam, as per what is mentioned in Biharul Anwar was, "God knows that I have

reached old age and have almost lost all of my strength (the holy Imam was over sixty years of age). I did not have such thoughts when I was a youth so now when I have become old and am about to die how I can harbor such aspirations. What they have said is falsehood and lies." The king said, "All right. One who brought this news and your letters is present here." They brought the transgressor before the holy Imam. Mansoor asked him, "Whose letters are these?" The fellow replied, "They are from Ja'far bin Muhammad (Though they were fabricated by him)." The Imam said, "These are not my letters. I have never written these letters. I have never made such a stir." ".Then Imam said, "Will you swear?" He replied, "Yes, I will

Mansoor saw that here was a good outcome and that the matter will end now. That fellow swore, "By Allah except Whom there is no god, He is the Alive, the Ever-present, the Mighty..." The Imam said, "No, I do not want this kind of swearing from you. Utter what I say." He said, "I am prepared to repeat whatever you say." The Imam said, "Say, 'I am fed up with Allah's Might and Power, if I am wrong in saying that Ja'far did it'." As soon as he uttered these swearing words he was lifted from the earth like a sparrow and fell upside down breaking his head and all the physical organs and

he prepared to depart for hell. This way of his rising up and falling down and breaking of his body and his body movement at the moment of his death made Mansoor restless. He said to his men, "Tie up the legs of this cursed one and take him away so ".that he does not die in front of me

Finally he was carried out and then he died. Then Mansoor apologized much and .asked the Imam's pardon

He asked the holy Imam, "O Master! How all this happened? How did you turn his swearing?" The Imam said, When he said, 'By Allah except Whom there is no god,' I feared that since he gives witness to His Oneness he may gain God's mercy, and the truth may not be manifested." This is a fine issue to be understood by experts and intelligent beings that it is possible that when one gives witness to God's oneness, even if it is only verbal, one will, at last, be worthy of God's mercy. God may give him .respite

Therefore I asked him to swear, 'I am disgusted with His Power and Might,' which is the worst swearing as it is getting disgusted with God. It amounts to denial of God. It means he has nothing to do with Allah. This is against belief in God's oneness. Even if the oneness of God is uttered only with tongue (without firm belief in heart) it, ,anyway, is a kind of respect and honor to God

which may fetch divine kindness. Woe unto that ruffian who says: I have nothing to do with God. Such utterances can bring nothing but punishment from God. So Imam said: Say so. And as soon as he uttered this blasphemy he met with both outward and .inward disgrace and destruction

Greatness of declaring God's oneness

It becomes very clear from this that the formula, "There is no god except Allah' is a very great word. Imam Sadiq says: This tricky man, this liar, this fabricator of allegations, even if he says: "There is no god except Allah', there is a possibility of Allah being kind to him. O God! A man and a woman, young and old, all of us are believers in "There is no god except Allah'. Our tongue, our condition represent, "There is no god except Allah, the One for Whom there is no partner'. When you stand before grave dwellers do not forget this greatest truth and say: Peace on those who believe in "There is no god except Allah' from those who believe in "There is no god except Allah', O "There is no god except Allah', by the right of "There is no god except Allah', .'forgive those who say "There is no god except Allah

Especially during Friday eve, in the month of Ramadhan, O God! Because of the holiness of the words: "There is no god except Allah', pardon all the people of "There is no god except Allah'. Please do forgive us due to Your Honor

and Might, and the holiness of "There is no god except Allah'. It is in a narration that this formula of faith: "There is no god except Allah' is heavier than the Throne and the seven-fold sky. O Allah! Decide that all of us also may become truly the people of: "There is no god except Allah'. Kindly make us all live by "There is no god except Allah'.

O Lord! Do not leave me at the last moment on my deathbed. Let my not forget to recite Your Name. Please do help me O Lord!

In the commentary of Lumah the Second Martyr narrates a tradition that the Holy Prophet said that Paradise becomes obligatory for the one whose last utterance is the formula: "There is no god except Allah'. I do not know where will you or I be in the last hour of our life; what we would be uttering? Where we would be, in a hospital bed or at home?

Everyone must fear about himself and should shiver thinking how he would be dying. In this month of Ramadhan, which is the month when God Almighty answers supplications, ask from Him: O Lord! Due to the holiness of this holy month, make our end good. Kindly make our last moments, the best moments of our lives. Please lift us from this world while we are remembering You and may our tongue recite with attention: "There is no god except Allah'.

Dying with love for the Master of the Age

One of my friends related to me: Fifty years

back, his ۱۸ years old brother had learnt the Ziyarat Jamiah by heart. The Twelfth Imam had taught it. At last he fell ill. On his deathbed he recited the Ziyarat Jamiah and names of the twelve Imams. What is wonderful is that he said he was in bed for two months due to his serious illness he had becomes like a skeleton, unable to move. But at the last moment of his life when he recited that he remembered all the twelve Imams and so also Imam Mahdi, he got up from his bed. I do not know what this eagerness was, if not the eagerness of love, which makes a dead person alive! How much affinity and affection this youth had for the Imam of the time that it made him arise from his deathbed. When he took the name of his Master he stands up quite upright. Even after that, he once again for giving respect and honor (to the Master) throws himself at the doorstep of his room saying: Welcome, O Master. Then he rises .up and then passes away from this world. Such are the things and events of the pasts

Now our faiths have become weak and hearts devilish. O God! I do not know, in this age of mine, how I shall die? God forbid, lest I be thinking of and in anxiety for this !world! Even at the last moment I may worry about all about the world

Weep for yourself in advance

During these holy nights you

read: I am weeping for the hour of my death. When you die, no one weeps for you. If you have a wife, she says: The crown of my head has gone away. If you have a son, he says: I have lost my might. Someone says: My bread earner is no more. No one ever says: In what condition this unfortunate person died? What will happen to this man in his grave? Ali says: Come, for God's sake, rush to help your dearest thing, that is, rush to help thyself. Weep for your own self. A collective supplication is more precious. It is written in Wasaelush Shia that Imam Sadiq says: If forty persons pray to God together, God answers their prayer.

O Allah! Today we have one thing to ask from You. If You give it, You will have given us everything. If You do not grant it, we are helpless. O God! Make us die with Faith. During this Friday eve, in this night, which is full of mercy, please make this group, one of those lucky ones whom You will protect from hell. On every Friday eve in the holy month of Ramadhan, six hundred thousand people get salvation.(١) Kindly make this gathering one of those lucky ones.

Here I hint towards the last moments of Husain's life. In the solitary pit of his assassination Husain prays to his Lord: O God! No one is my Lord except You and there is no deity for me except You.

١- Biharul Anwar, vol. ٢٠

He holds such sincere talks with God. O Husain, dear Husain! Neither those innumerable wounds nor the burning of your hungry and thirsty stomach, nothing of the kind, nor the separation of your near and dear ones made you unmindful of your !Lord! May I be sacrificed for you, O Husain

Part ۷

point

(فَأَصْلِحُوا بَيْنَهُمَا)

(make peace between them... (۴۹:۹...

Friday is a holiday

Today is Friday. Islam orders that Muslims must observe it as a holiday. They should take their hands off routine jobs once in a week. Woe unto a Muslim who even on Friday runs after his worldly affairs. One week is sufficient. Reach your religion also on .one day. Do universal service. Follow the commands of your religion fully

Listen to God's commands about the lawful and unlawful and remember them. It is said that on Friday, come to the Mosque, offer prayer, not solitarily but in congregation. Before the said two units prayer, a qualified and pious, God-fearing speaker should draw the Muslims' attention towards God, towards the Oneness of God and guide them to correct beliefs. Also he should pay attention to their weekly affairs and political needs. Unfortunately, the Shias are deprived of this benefit of Friday prayer and so also are the Sunnis. What they offer is not the real Friday prayer. What is the most important in the Friday prayer is that the spiritual orator, during his two sermons should correct the belief of Muslims in Allah's oneness, should awaken the sleeping souls of the audience

.who were negligent for a week

They must come to masjid on Friday collectively when the preacher must teach them that this world is not everything, why so much worry and anxiety for the material worldly needs? There are real and permanent things after death. You should have .provision for the life after death also

Ali's words in the Basra Market

Amirul Momineen once, saw in the market of Basra how much engrossed people were in business and trade, and in swearing for the same. He wept over this condition of Muslims and told them: During the day you remain engaged in buying, selling and swearing for earning worldly benefits and during nights you sleep (not sitting in front of the television but fast asleep like a corpse). Then when do you work for your Hereafter? When do you strive and busy yourselves to prepare yourselves for your eternal life after death? This world is for not more than fifty or sixty years. Be careful .and concerned for the life in which a day equals fifty thousand years

A man heard Ali's words and said, "O Ali! We are fully engrossed in our lives. It is essential for us to earn our livelihood." The gist of Ali's talk is that he said: There is no conflict between the earning of provision in this world and in making a provision for the Hereafter and if you say, 'I am greedy' then I say you are not helpless.(۱)

I do not say that you should not earn a livelihood, but

۱- Biharul Anwar, vol. ۲۰

do it within limits. Do not be greedy. Think of the Hereafter also. Do not drown yourself in worldly affairs to such an extent that your behavior with God suffers. If you have a chance for doing a good deed, do it. Join someone's funeral, visit an ailing person, help a believer by fulfilling his need, repay loan of an indebted person. Do all the good deeds. But if you say that 'I want to earn more and more greedily' then I .must say you are not helpless

Do not forget Allah; be thankful to Him

One picks up a piece of bread from his dining mat and before eating says: Praise be to Allah (I am grateful to God). O Allah! What a bounty You have granted me. You gave protection and safety to me. You saved me. Woe unto the unfortunate fellow who puts wine bottles on his dining table. It is unlawful to place wine on a dining table. Even if one does not drink it, it is prohibited to sit over there. Eating from that table is unlawful as it is like putting a bottle of dirty urine along with nice food articles. You must thank God. Woe unto the ungrateful fellow! Who has created this wheat bread? ?Who has made arrangements whereby it reached you

The cloud, the wind, the sun, the moon and the sky are functioning continuously so that you may get bread and may not eat it negligently. Everything is obeying God's commands for your sake. It is not justice on

(your part to disobey Him. (Persian couplets

Not only you disobey; curse on you because you also indulged in sinning. You are sinning on your dining table. Before putting any morsel in mouth say: In the name of Allah. Then say: Praise be to Allah. What I mean is to be thankful to God. Muslims must be advised to remain awake from one Friday to another by remaining constantly grateful to God. It should not be so that, seeing any difficulty or undesired thing, you may forget all the bounties of the Lord. The Shariah has prohibited uttering a single word when the Friday preacher is delivering the sermon. All must be in a state of full attentiveness. The Imam says that prayers are answered in this hour.(١) The hour when the preacher calls the attention of people towards God and the audience is .listening attentively

Enjoinment of Piety in the Friday sermon

All religious jurisprudents agree as regards Friday sermon and its manner that one of its conditions is to recommend piety; that is observance of God's commands and the accountability of people on the Day of Judgment. The speaker should explain to people that they never make anyone an equal of God. You may say: Muslims are not polytheists, but what about hidden polytheism? Every Muslim who obeys the orders and inclinations of his selfish desires against divine rules is falling in polytheism. It is .not piety. Do not serve your own lust, desire and passion. Observe God's commands

Piety both in friendship and enmity

One of the boundaries of piety, which

Biharul Anwar, vol. ١٨ -١

most Muslims have disregarded and due to which they go backward despite a forward march in every age, is maintaining piety both while having affinity and while entertaining dislike of each other. Our God, our Lord, our Master, our Sustainer, our Nourisher has told us that the relation between you is your religion.

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ)

"The believers are but brethren, therefore make peace between your brethren... (۴۹:۱۰)"

Everyone who says: "There is no god except Allah. Muhammad is the messenger of Allah', of course with confirmation of Guardianship of Ahle Bait and Hereafter, be he in the east or west, both of you are brothers of one another. Be sympathetic to one another. Be friendly and loving for one another both in the affairs of this world and the Hereafter. A believer with regard to a believer is like a building. Have you observed a building? How every part of the mansion supports another whereby the whole structure is protected soundly.

It is essential that Muslims must be united and their hearts harmonious from religious aspect and angel of faith. As regards enmity or ill feeling, do not consider anyone your enemy except the one who is an enemy of God and His Prophet.

(لا تَتَّخِذُوا عَدُوِّی وَعَدُوَّكُمْ أَوْلِيَاءَ)

"Do not take My enemy and your enemy for friends."(۱)

Consider such fellow your enemy. This is the order of God, His Qur'an and common sense, but Muslims today are behaving in total contradiction to it. My friend is he who is liked

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۱- Surah Mumtahena ۶۰:۱

by me, who acts, as I like. He is my friend who deals with me, who gives me profit or benefit. Everyone is acting according to his heart's inclination even if the other person is a transgressor or even a disbeliever. One has enmity towards one who does not .behave as per his inclination even if he is a perfectly faithful person in his behavior

That one did not accord respect, he did not make a deal with him, he did not give a loan and he did not behave according to one's liking so he regards him as his enemy. This is totally against the religious commands. Even if he behaved against your liking, but since he is a believer, is a friend (Shia) of Ali, he offers prayers; you should regard him as your friend even though he made you suffer such and such loss or did not extend you such and such benefit. In short, do not make personal interest your criterion. Make God's pleasure your measure or balance. Enmity with a Muslim is unlawful. You should not be displeased with a Muslims who does not follow prevalent .rites and rituals. You should be displeased on seeing a sin

You should feel bad if males and females mix freely in a marriage ceremony. These decorated women along with these youths! What a great sin!! If possible, weep over it instead of applauding such foolishness. First, why did they not invite me? The animus must be against sins, not

due to your own personal inclination. In the chapter regarding hatred, it is written in the book Qalbe Saleem, that it is a must for Muslims to ascertain the difficulties of other Muslims and to do their duty. Your hatred based on what is against your inclination, rites and rituals etc is unlawful. It is against piety. Anyone who became .angry in this way has breached the Islamic law. It is unlawful and prohibited

It is mentioned in Usul al-Kafi that if two Muslims become angry at one another and if this anger extends for three days both go out of the edifice of Islam. We see and hear that some do not talk with one another for a week, a mouth, are angry at each other and do not visit one another; even do not look at one another. This is against piety. It .is unlawful

Reconciliation between parties is compulsory

It is ordered in the beginning of Surah Anfal: Observe piety, make peace among yourselves. How many times have you committed this sin of giving up the reconciliation duty? Have you ever repented from this sin? Firstly, to be angry for personal desire and inclination is unlawful and thereafter it is also compulsory to bring .about reconciliation between others

Have we given up reconciliation? Fire should not be inflamed between two fellows who are angry at one another. One conveys the word of this to that and the word of that to this. If a man and his wife have quarreled, since you, who

are the head of the family or anyone who is belonging to this family, after knowing this, it is your or his duty to make reconciliation between the couple. He should not say: I am not concerned and also: What I have to do! The Holy Qur'an commands: Observe piety, make peace among yourselves. This is a clear command. At another place the Qur'an orders: Make peace between your brothers. The two persons who quarreled have done wrong and committed a sin. You do not do another sin. Bring .reconciliation between the two

In the night of ٢١st Ramadhan, your master Ali as a part of his will to his sons, said: My will to you two of my sons (Hasan and Husain) and to every Shia and every Faithful believer till the Day of Judgment is piety. Do not follow your heart's inclination beyond a limit. Do not become angry to much extent on the basis of desire. Observe God's commands. Look at God. Let bygone be bygone for God's sake. Then said, "Make peace between people. I have myself heard my cousin, the last Prophet Muhammad Mustafa say, 'Reconciliation between people is more virtuous than all prayers and ".'fasts

If you see that there is ill will between a woman and her husband or between two friends you see that there is reconciliation between them. It is higher than offering prayer. It is narrated that the Holy Prophet said, "After obligatory deeds, no deed is higher than making peace between

people." Any amount of money can be used to do this duty. If necessary, even tell an untrue thing. Spend your money. Arrange feasts. Invite guests. These are the best worship acts for you. A lie spoken for the sake of removing enmity in such circumstances will be recorded as truth in the sight of God. Give importance to mutual .reconciliation, especially between a man and his wife

Reconciliation between a man and his wife brought about by Amirul Momineen

It is mentioned in Biharul Anwar that in a day of extremely hot summer before noon our Sayyid and Chief, Ali bin Abi Talib came out of his house. Shadows of walls were decreasing and the sun was burning hot. The Imam was perspiring profusely. One of his companions who passed by him asked, "O Amirul Momineen! This is time for rest. Please return home and recline in shade. How is it that you have come out in such a hot sun and are sitting on a street?" He replied to the effect, "I have come out with a hope that perhaps I may help an oppressed person. If there is any dispute, I may settle it." At that time a woman came weeping and complaining and said, "O Ali! Please "?provide justice to me." Ali asked, "What happened

The lady replied, "My husband has beaten me and has driven me out of the house and he has also sworn not to readmit me. I have no place other than my husband's house." Hearing this, Ali got up at once and asked, "Where

is your house." As shown by her it was quite far away from town. I do not recollect. It may be some miles away. The Imam went ahead and the woman behind him in this hot air at noon. Amirul Momineen did not stop until they reached that house. He called the man. It is a detailed narration. Finally the Imam made the lady enter her house .and ordered the husband to behave with love, kindness and affection peacefully

.You too should, to the best of your ability, make such reconciliation

Reconciliation between a man and his wife brought about by Amirul Momineen

The holy month of Ramadhan is full of so many bounties, especially during the nights of Qadr (١٩th, ٢١st and ٢٣rd). There are three kinds of people who do not get benefit in it: First, a drunkard who does not repent, secondly, one who has been disowned and cursed by his parents. Let us hope no Muslim is among them. Who is the unfortunate one who is disowned by his parents? Yes, it is narrated that there can be a man who behaved nicely with his parents while they were alive and pleased with him. But after their death, one can become disobedient. T

hey asked the Imam, "How can it be so?" The Imam replied, "Because, after their death, he never remembers them. So they also weep on this account." So think of those unfortunate ones. The prayers, which were due to them, perform those prayers. Fast for the fasts, which they missed to observe, or employ someone to .perform them

If they were indebted, pay off their debts... Thereafter, do not forget them in the matter of charity. At least, pray for them saying: O Allah! Forgive my parents and me and be merciful on them. Qur'an commands so: O Allah! Forgive my parents and me and be merciful on them. Just as they brought me up when I was small.

The third group, which is deprived of the bounties of Ramadhan, is of those who keep and maintain hatred in their hearts for Muslims. So anyone who has any ill will for his relatives or non-relatives must drive that hatred from his heart. Also give gifts to him and ask pardon so that God may make good your losses.

He said, "From the two who quarreled the one who went ahead for making reconciliation will enter Paradise first." Moreover, if you come to know about conflict between two persons, make peace between them even by spending money (generously.(١)

Imam's expenditure on reconciliation between Shias

Abu Hanifah Saiqul Hajj (not the well-known Abu Hanifah) says, "There was enmity and ill will between me and my son-in-law. It came into public in the market or Kufa." It was on account of the inheritance of his daughter. The information reached Imam Ja'far bin Muhammad as-Sadiq. He said, "What is the matter? Please come to me." He took us to his (Imam's) house. The Imam asked, "How much are your claims?" Finally, he advised us to make peace, settling the matter on payment of four hundred dirhams. Then Mufaddal himself went inside

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١ - For further clarification refer to the discussion of hatred in the book of Qalbe Saleem

the house and brought four hundred dirhams and handed the amount to me saying, “Please kiss one another and make peace.” An agreement of reconciliation was then .written accordingly

If you want to make reconciliation, then if the trouble is due to money, or material) wealth, open your purse and spend your money for this precious deed. This expense (.is in the path of and for the pleasure of God

Then Mufaddal said, “This money which I gave to you for making peace between you was not my own. It belonged to the Imam. The Imam had told me that this money (must be used for reconciliation between Shias.”(١)

Advent of Imam Mahdi for reconciliation

O those who long for the advent of the Imam Mahdi know that his work is improvement and reconciliation. If you are telling the truth that you like reconciliation and improvement then why do you not work for it? When Imam Mahdi arrives, he .would arrive for world peace. Then all will become pious

Everyone who is for peace and piety waits for such time. If a man is not for peace and piety, even if he recites Dua Nudba it is of no use. You say: Where is that heavenly reformer who will remove these discord, differences? But what about yourself? Why do you not drive away disputes? Why do you not make peace with your own wife, brother and friend? What is going on in courts? Somebody says that in courts many cases belong to family disputes. Many wives have complaints against their

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Safinatul Bihar, vol. ۶, pg. ۴۰ -١

husbands and many husbands against their wives. Why a woman goes to make complaint against her husband in public? Where are the people of yesterday? We remember them saying that the woman arrives in a black veil and goes out in a white shroud. Women of olden days used to protect the honor of their husbands, they did .not make public issue of their private differences

Someone said: It is written in a newspaper that in the said family court a lady had written in her claim demanding divorce that, "My husband bought a car for me. But the number on it was out of fashion. I ask for a new automobile but he says he does not ".have it. I do not want such a husband

It is must for one to move towards sound morals and then only say: O Lord! Where is the Master who comes to enact peace for all everywhere so that all may live like brothers, wherever one looks there be only love and affinity. The time of the appearance of Hujjattibnul Hasan (Imam Mahdi) makes minds flourish, increases .faith and causes piety to spread, that is, lust and greed will go away with the wind

It is necessary to have the taste of life in the time of Imam of the time. If you want a life worth living, it is life in his era. Otherwise, this life is nothing but barbarity. What kind of a life is this that people are ready to commit suicides

?as there is nothing like kindness and faithfulness in life

I saw in a newspaper sometime back that in some of the countries, those who reach an advanced age, their condition becomes, be they males or females, pitiable because, others including their children and relatives have no sympathy for them. So they establish government homes, like poor houses, called Homes for the Old. .Whoever becomes old and is out of work, he or she is transferred to such houses

They do have children and wealth but no one cares for them. Yet, if there is an iota of comfort, it is in Islamic countries due to the blessings of Islamic teachings. But they (evil forces) want that this should also be removed from the society and that the foul smell of selfishness should spread among you also. But I hope that things will improve so that there may be preparedness for the arrival of Master of the Age and the world .reformer may be aided

How do you become an assistant of the Imam of the time? Should you take up guns and grenades? No, it is not so. Helping Master of the Age is in reform and wisdom, peace and improvement. Improvement of self and of others, rising higher and higher .if one has wife and children

(وَلَقَدْ كَتَبْنَا فِی الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِیَ الصَّالِحُونَ)

And certainly We wrote in the Book after the reminder that (as for) the land, My" (righteous servants shall inherit it."(۱

Pious people

Surah Anbiya ۲۱:۱۰۵ -۱

are the helpers of the Master of the Age (Wali Asr). They are the righteous servants (Ibaadiyas swaalihoon) of God, not of passions and desires. They are not corrupt. Corruption means selfishness, greed and lust. The coercion, which they inflict upon one another, is corruption or mischief, which ends in bloodshed and corruption in the .land of God

(وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلاءَ اللَّهِ وَلا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ)

And remember when He made you successors after Ad and settled you in the land-" you make mansions on its plains and hew out houses in the mountains- remember (therefore Allah's benefits and do not act corruptly in the land, making mischief."(١

So this peace making is in remembering God. Remember Him so that you may become competent for it. Let it never be so that when you hear a word from someone about someone else, you repeat and relate it and thus fan the fire of enmity. The good of both this world and the Hereafter are in peace and reconciliation. Likewise the .destruction of the life and Hereafter is in lust and greed

:It is mentioned in Surah Shams after the oath taking that

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خابَ مَنْ دَسَّاهَا)

(He will indeed be successful who purifies it. And he will indeed fail who corrupts it."(٢"

Meaning: Succeeded the one who cleansed his heart and deprived oneself who destroyed it. Let aside your heart. Just see how God deals with

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١- Surah Araf ٧:٧۴

٢- Surah Shams ٩١:٩-١٠

you. If you know the tastefulness of leaving aside selfishness, you will not say that .selfishness has any good in it

If you trample upon your desires your honor also increases. Do not say: It is repulsive. .It is not so. Satan puts doubts in your heart. He does not spare you

.God is Mighty. So whoever works for God is also strong

(وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ)

(and to Allah belongs the might and to His Apostle and to the believers…"(۱…"

Whenever one turns towards God, he approaches his honor, respect and good luck. But when he is caught in the net of desires and passions he is in meanness, adversity, downfall and misfortune. The meaning of this will become clearer with a Qur'anic .story

!Wild wolves or shining stars

There were two contradictory dreams. Think over the dream of Yusuf and that of his aunt. Yusuf saw in his dream that eleven bright stars along with the sun and the moon .fell in prostration before him

(إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِى سَاجِدِينَ)

Surely, I saw eleven stars and the sun and the moon- I saw them making obeisance" (to me."(۲

At that very hour his aunt saw in her dream that eleven brutal wolves attacked Yusuf and torn him into pieces. What is the meaning of these two dreams or visions? Undoubtedly, the eleven fierce animals who tore Yusuf into pieces were the eleven brothers of Yusuf who attacked him in the forest with knives, and finally threw him in .a well and went away

Yusuf himself saw eleven

۱- Surah Munafiqeen ۶۳:۸

۲- Surah Yusuf ۱۲:۴

shining stars bowing down before him. They were the same eleven brothers of his, once in the form of wolves and once in the form of radiant stars. That form of a wolf was their state of sinning. Even if you are the son of a Prophet, if you commit a sin, you are a filthy wolf. Your angel-like form has become ugly, dreadful and dark. But if you repent and say: 'O my God have mercy on me, I seek forgiveness of Allah,' and reform yourself, sought pardon of the one whom you did injustice, you become a shining star. These eleven brothers who sinned turned into wolves but after some years, when they repented and felt ashamed and came to Yusuf in a state of embarrassment and asked forgiveness from him, Yusuf also said to them:

(لا تَثْرِيبَ عَلَيْكُمْ الْيَوْمَ)

"(There shall be) no reproof against you this day…"(١)

Now the same eleven wolves fell down on earth all together, regained their angel-like form and became eleven shining stars.

Take benefit of Repentance

Do take the benefit of repentance or seeking forgiveness. Do not let yourselves go to the grave in your present sinful state. Repentance is the door of mercy or turning towards the truth that changes you. Darkness turn into light, black spots become bright. Fire turns to flowers. If you go to the grave in a sinful state, there is a volcano for you in your grave. If you go with repentance there is mercy and kindness.

Yusuf is a prophet and a

١- Surah Yusuf ١٢:٩٢

son of a prophet. Divine quality is in his nature. One of the attributes of God is to accept apology. So he accepted the apology of his brothers. God also accepts and forgives. You also come. Seek pardon and be sure that He will forgive you. Say: O .Lord! I was unwise and negligent; I was accosted by passions and lusts

You are absolute Merciful, O Lord! Those who love the Merciful Lord turn to Him and those dislike Him turn away from Him

Part ۸

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ. وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ)

O you who believe! If an evildoer comes to you with a report, look carefully into it, lest" you harm a people in ignorance, then be sorry for what you have done. And know that "(among you is Allah's Apostle... (۴۹:۶-۷

It is mentioned that this Holy verse was revealed by Allah in the context of the transgressor Walid and Bani Mustaliq; that some Muslims provoked the Prophet to :send an army for killing the tribe (Bani Mustaliq). Then this verse was revealed

O those who believe! If a transgressor who crosses all limits and who does not obey God's commands brings any news to you, you must not be impressed by him. Perhaps you may, through ignorance, inflict undue harm – Walid came and brought for you such falsehood and untrue allegations. You have no right to believe them and to send an army for

fighting. Make investigation and see that this man lies; he may be avenging his past dealings, he may be showing selfishness. That (the other) group may be faultless and .may not have the alleged faults. So make inquiries

Khalid goes for investigation

It is written in commentary of Qur'an that the Holy Prophet, in this dispute, sent Khalid and told him. Go and see how the behavior of these people is. Does Walid tell the truth? Have they left Islam or not? Khalid went alone, met the tribe and saw strange things! In the afternoon came the sound of the call for prayer (Allaho Akbar). Immediately after sunset also he heard this call. They all came and lined up in the mosque for prayers. Then he returned and informed the Holy Prophet of this. Walid became disgraceful and so also all those who had said that Walid told the truth and .that army should be sent to Bani Mustaliq

Almighty God now gives an eternal command for all time to come that believers must never accept any allegation against any believer until they became certain about the matter. If someone comes and says such and such Muslim has become a disbeliever or transgressor it must not be believed instantly. If you Muslims believe him at once, you know how dangerous it is. They say such and such man is a Sufi. Let it no be so that you should believe whatever he says. How do you know what is the intention behind such words, jealousy

or hatred. Perhaps who did this wrong, did it for monetary gain. They did not get what they had hoped. Why should you give up your faith? He makes an error because of selfishness or Satanic misguidance but why should you believe him and give away !your faith

Undue benefit of people's ignorance

Now what should be done if someone is like this? It was so in the time of Ali bin Abi Talib. Muawiyah took undue benefit of people's ignorance. You must have heard that he propagated in Syria that Ali does not offer prayers. Did he not propagate this where Ali died? This is lying and falsehood. They told lies about the Holy Prophet too and people of Syria believed in it. Had you been there you would also have believed it. Today you accept whatever anybody says. Had you lived in those days in Syria you also would have said, "Yes! It is right that Ali does not pray." How is it that everyone in Syria accepts the word that Ali does not pray? Nobody went for inquiry. Their only foundation was that they heard a thing and believed in it instantly. Not only this, he .also says that I heard it from a holy person

!Lying about Imam's word against the Imam himself

It is narrated that one day Ja'far bin Sadiq was sitting in a gathering in Masjid Khashaaf Haqaaiq. Some of his companions brought a traveler who was claiming that he was a scholar of traditions. He claimed, "I acquire traditions from every city I visit. I have learnt

thousands of traditions by heart. I remember the words of all great men, even of .Ja'far bin Sadiq." He did not know that he was talking to Ja'far bin Muhammad himself

The Imam asked him, "What do you remember from the words of Ja'far?" He said, "One of his sayings is, 'If one is on a journey and one makes ablution without taking out the socks and does wiping (Masah) on those socks, it is sufficient.'" The Imam asked, "From whom did you hear this?" He replied, "From a man who says that he heard it from Imam Ja'far Sadiq." The Imam asked, "If Ja'far Ibn Muhammad says that he never said so?" He replied, "I will not believe it." The Imam said, "I am Ja'far bin Muhammad and I say that I did not say so." That man replied, "I will not believe it because I have heard it from a good man that you have said so. Now how can I "?believe you

.Most of the people are like this

?Were all the companions of the Prophet just

The Sunnis, especially the Wahabis, as one of their objections against the Shias, say that the Shias dare to offend the companions of the Holy Prophet while all the companions of the Prophet were just. The Shias consider them all bad and curse .them

In reply we say, "O Sunni gentleman! Why do you make allegations? May God curse the one who offends the true and real companions of Muhammad." In Sahifa Sajjadiya, the fourth supplication is for invoking blessings on

the companions of the Holy Prophet. Our Imam sends Salawat on the companions of the Holy Prophet. We do not close our eyes and we do not send Salawat on all the companions indiscriminately. Likewise, we do not close our eyes and speak ill of all of them. We do not send Salawat on every Muslim of the Prophet's time, who lived near or around him or remained in the mosque with him. May Allah forgive us – Dust on our heads if we do like this. We are behind Imam Zainul Abideen. Our Imam has said: O! Lord Bless the companions of Muhammad. Thy peace and mercy on him and his descendants in particular, (Bless) those who were good companions of his.(۱)

Not everyone who became a Muslim, not everyone who came to the mosque was really a companion of Muhammad. No, instead, everyone who obeyed Muhammad, whoever became his follower and who did not obey his desires and passions, who never put off a compulsory or obligatory deed, who did not commit any unlawful deed was a true companion of the Prophet. Can we come and praise Walid, the transgressor, whom the Qur'an calls a transgressor. How can we say: Since he was one of the companions of the Prophet should we send Salawat on him? Even though after the Holy Prophet he makes mischiefs? You ask us: Why do you offend the companions of the Prophet? Was Walid a companion of the Prophet? No, he was a companion

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۱- Sahifa Sajjadiya, ۴th Supplication

.of Satan

You are obedient not commanders

:The following verse of Qur’an says so. It addresses the people

(وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِی كَثِيرٍ مِنْ الْأَمْرِ لَعَنِتُّمْ)

And know that among you is Allah’s Apostle; should he obey you in many a matter,“ ”(you would surely fall into distress... (۴۹:۷

Know that Walid was not alone in lying and mischief making. A group of Muslims had also joined him. They instigated the Prophet and wanted that the fire of enmity should arise. God Almighty, in this verse, addressing Muslims says: Know that between you is the Messenger of God, Muhammad. How should you behave with Muhammad? You ?should come to him and say: O Messenger of Allah! What is your command

So that he may issue orders to you. Not that you should come and start making a move saying: O Messenger of Allah! Walid has told the truth – kill, and arrest. Suggesting things for the Prophet of God! If it so happens that Muhammad starts believing in whatever you say and begins to move and declares people disbelievers and transgressors and if he is impressed by you then you yourselves will be destroyed and you will fall into trouble, and be involved in reckless bloodshed and thus finally you will be oppressed. Muhammad is the Prophet of God. You must have Faith. What is the demand of true Faith? It is to obey Muhammad. You, instead, come with your ugly sins and want to instigate the Holy Prophet, to fan the fire of mischief

.and corruption in land. Just listen to this fine point

God sent faith for you

:God has favored some of you

(وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ)

but Allah has endeared the faith to you and has made it seemly in your hearts......" "((۴۹:۷

The address is to "you", but what is meant is "some of you" as understood from the :last part of this Holy verse

(أُوْلَئِكَ هُمُ الرَّاشِدُونَ)

"(these it is that are the followers of a right way... (۴۹:۷..."

:This is also accompanied with additional qualities

(وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

"...and He has made hateful to you unbelief and transgression and disobedience..."

Thus it means: O Muslims! Rightly guided, successful and fortunate are those Muslims in whose hearts God makes Faith sweet and dear – Faith becomes the most beloved thing in their sight, they never give preference to desires over Faith; that is, they do not sell faith in exchange of worldly benefits (whatever is in the world) so much so that they are ever ready to sacrifice their lives, but they would never part with Faith. This is a true believer. But Walid and his like were in a pit of hatred and enmity, which they had from pre-Islamic times against the tribe of Bani Mustaliq. What did they want? Why should blood of innocent people flow unnecessarily due to this hatred? Why should Muslims be branded disbelievers? This should never happen. You must be of those who love their Faith. So there also were such Muslims who loved Faith more than they loved their

.lives

Sumaiyah was bravery personified

A woman is weak in comparison to a man, but what can she not do with the strength of Faith? Look at Sumaiyah. Actually, she was the first woman in the Muslim world who gave a grand sacrifice; that is, she gave away her life but did not give up her Faith (May God's blessings be on her). She was the mother of Ammar and the wife of Yasir. When Abu Jahl, the cursed, Abu Sufyan and other polytheists caught them and were torturing these faithful ones terribly in the outskirts of Mecca, all they wanted was that they should stop saying: There is no god except Allah, Muhammad is the .Messenger of Allah. Yet they remained steadfast on it

They threatened them with death but both the courageous man and woman said: We will give away our lives but never leave the religion of Muhammad. So both of then were tortured to death, especially, they assassinated this Faithful lady in the worst brutal and atrocious manner. They brought two camels, tied her two legs to two different camels and with a stroke drove them in opposite directions, tearing her up into two pieces. Sumaiyah made her powerful honor manifest, declaring that honor is in "There is no god except Allah" and the most beloved is Muhammad the Messenger .of Allah

Now, are these faithful persons the Companions of Muhammad or Walid the transgressor and his like? So, it is now known that Yasir, Ammar and Sumaiyah and their like are

the true companions of Muhammad and Walid and his like are the companions of Satan, who are in the path of desire, passion, jealousy, hatred and viciousness. A liar and a slanderer, unless he gives up faith and belief in the Day of Judgment, do not fabricate a false allegation against him. Even if it is apparently a man who prays and looks like a Muslim. This Walid was also offering prayer, attending the Mosque and saying: "There is no god except Allah", but was surely unaware of Faith. He loved .desires and passions

Sins are bitter to the Faithful

Pay full attention to this Holy verse. What points does Almighty Allah present in this :verse

(وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

and He has made hateful to you unbelief and transgression and disobedience......"
"((۴۹:۷

Meaning: A true believer, a nice faithful person, a lucky one is such that God, by His Grace, helps him as a result of which a sin becomes bitter to him. If it is like this only then can he became a righteous man and a true companion of Muhammad even if there is a distance of a thousand years between him and Muhammad. Only now you can reach the point when Faith tastes sweet to you and sins become bitter. (made hateful to you unbelief) Here unbelief is in the meaning of denial and transgression is in the meaning of stepping out of obedience and sinning limitlessly greater sins and .disobedience is absolute sin

After a believer attains the stage in which a sin tastes

bitter to him, if ever he commits a sin it is merely by chance. If incidentally his tongue speaks an indecent word, he himself feels very bad about it and he strikes his head with his hand. Every sin tastes bitter to him and hence very difficult to commit. If his eye falls on a sin he becomes disgusted. Here is something more. A point that there should not arise a doubt regarding compulsion that one is compelled to refrain from .sin because it is bitter for him

God makes you taste the sweetness of Faith

Faith becomes dear to someone it is from God. Man, by himself, is not capable to make faith dear to him. God becomes merciful to him in this regard. He makes him feel the sweetness of His remembrance. Once he tastes the delight of the Oneness of God, he never forsakes it. "Make me taste the sweetness of Your remembrance." (Supplication) Faith becomes dearer to you than your life, extremely dear, praiseworthy and honorable. May God give it to us all. Likewise how a sin becomes detestable to human nature? Usually heart likes a sin. How can it become bitter to your mouth? It is impossible except by the Grace and kindness of God Almighty. So thereafter Allah says: God by His Grace favors a believer. He makes Faith dear to his .heart and makes sin bitter for him

Delight of faith for those who want it

It is possible that you may say: It is a kind of force, as He wanted that sin should become detestable to me so that

I may not it; that He wanted to make faith increase in my heart etc. The reply to this :doubt is in the last phrase of this Holy verse

(فَضْلاً مِنْ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ)

"(By grace from Allah and as a favor; and Allah is Knowing, Wise. (۴۹:۸"

He does not make one taste the delight of faith for nothing and baselessly and likewise, He also does not give dislike for sin to anyone at random. It is not so. God is All wise. He only turns towards one who has a will and who himself walks on His path willfully, who fights with his heart's desires, who does so much struggle with his desires and passions and keeps so much off sinning and prays so much to God in this matter that he becomes deserving of it. In this holy month of Ramadhan he says: O Lord! Grant me a faith, which sticks to my heart, which never changes, which never goes away, a faith that becomes most honorable in my sight. Allah "has endeared the faith to you and has made it seemly in your hearts". It does not happen until you are prepared for it. God does not give anything forcibly to anyone. Unless and until you .extend your hand for begging from Him, nothing is granted

Nothing until you ask for it

According to a report in Usul al-Kafi, Imam Sadiq told Maisar: O Maisar! Do not say that whatever is destined happens. If a servant did not pray and did not ask

for a thing from God, he does not get it.(1) Nothing is forced upon anyone. For example, if one wants water, can it be given to him by force? If one is thirsty and he asks for water, water is given to him.

Seek faith – unless you seek Faith it is not available. One of the supplications prayed while circumambulating the Ka'ba during Hajj is the subject of this Holy verse: O Lord! Make faith dear most to my heart; make it so beautiful that I may give up everything but never give up the faith. My Lord! Make disbelief so indignant and bitter for my heart that I may choke at the very thought of sinning. That I may become righteous. Resentfulness of sin is not something that can ever be forced upon anyone. Until a man does not develop qualification for this gift, it is not given. It is a situation of loftiness, a robe of honor, which is offered at the time of protecting oneself from sinning. This is what must be sought from God. O God! Give light to my heart with which I may realize the evil of a sin. Grant me a taste, which makes me realize the bitterness of sin. This is called "evidence of the Lord."

(وَلَقَدْ هَمَّتْ بِهِ؛ وَهَمَّ بِهَا لَوْلا أَنْ رَأَى بُرْهَانَ رَبِّهِ)

"And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord..."(2)

It cannot be

۱- Usul al-Kafi, Book of Supplication

۲- Surah Yusuf ۱۲:۲۴

achieved without demand in earnest and qualification. Thus there is no force. It is not granted without the labor and request of man himself.

(وَأَنْ لَيْسَ لِلْإِنسَانِ إِلاّ مَا سَعَى)

"And that man shall have nothing but what he strives for;"(1)

Seek earnestly and sincerely and then see how God deals with you. It is likely that even in the most difficult situations, God helps you in such a way that the divine help astonishes you.

(وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

"...and He has made hateful to you unbelief and transgression and disobedience..."

Here it is better if I, for a little change in the subject, quote a relevant tradition and story.

A thief, while sinning, gives guidance to others

In the book Dua Al-Kafi, it is narrated from the fourth Imam Zainul Abideen that he narrated this story:

In olden days a merchant sailed in a ship with his family and trade goods for business. They faced a severe mid-sea storm, which wrecked their ship. Everyone in that ship including the businessman, his sons, voyagers and their goods were drowned. Only the wife of the trader caught hold of a wooden plank and the waves of the sea carried her to a shore. The woman who survived was bare, hungry and had nothing with her. No human could be seen there but she found some grass to eat and remove her hunger to some extent, as she had not ate anything for several days. So she devoured grass, weeds and leaves. At night she took shelter under a tree for fear of wild animals and

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۱- Surah Najm ۵۳:۳۹

hid herself between its branches. Next morning a thief saw her from a distance. No woman was ever seen at this place before. When he approached the woman having no proper clothes, it can be imagined what would be her condition as she was also beautiful and young. The forest thief was also young. They were in a wilderness and .no one else was around

The brute did not give any chance to the woman, he grabbed her and felled her on the ground. The poor screamed and the cry and trembling of the woman was so terrible that it moved the heart of the thief. He asked her, "What happened? Why are you trembling and shivering so much?" She replied, "Why should I not fear, I have never committed such a sin before, in front of God. I am terribly afraid of Him." She is in the midst of a dense forest but experienced shame in before God. This abhorrence in the heart of a faithful lady is a great favor of God. She shivers due to sinning. A sin is really .detestable and extremely bad in her eyes

(وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

and He has made hateful to you unbelief and transgression and disobedience......" "((۴۹:۷

In fact, she was trembling at the sin, not due to the fear of punishment. Suppose no punishment was involved, even then she hated sin. This indeed is only God's favor. God's favor also is based on wisdom. It is not given to all indiscriminately

without any reason or base, unless one has made oneself deserving for it. This tradition is interesting and I conclude it here. So much light (noor) of the proof of the Lord shone in this woman that it made a wild thief bow down and also drew him towards God. Really, this is wonderful. One is young. The woman is also beautiful. .There is no deterrent

He even holds her once. This is extraordinary. He said, "It is I, the unlucky one who should shiver, not you who are blameless. I should beat my head. I should be afraid. I am the cause of your sin, not you." Finally he moves away, without disturbing her. He also repents and seeks pardon. Then he arrives to a city with an intention to approach a scholar and to repent before him. So he decided to give up stealing and all other sins and evil deeds and reform himself thoroughly. On his way he met a worshipper. Thus worship and piety came together and began to walk. Both were facing a very hot sun. The worshipper looked at the thief and said, "Come let us pray to God so that He may provide the shade of a cloud as we are burning in this hot sun." The thief said, "I have no honor in the High Court of God, I am a sinner. My prayer is not likely to be answered." Let us be sacrificed for a sinner whom his sin makes him

to bow down in extreme humility before God. Woe unto the worship, which makes one proud whereby he imagines being a rightful and a great person. If one thinks due to his worships that: I am a servant of Imam Husain; that I am a Sayyid; I am a scholar, I hold meetings, I discuss problems, I make charities. Woe unto the worship, which thus .makes a man egotist and makes him imagine that his prayer would be answered

The worshipper said, "All right, then I will pray and you say: Amen." Then the worshipper raised his hands saying, "O Lord! Today, in this desert, the burning sun has made us restless. Kindly send a cloud to give us shade and save us from this unbearable heat." The thief said, "O my God, Amen." Suddenly a cloud appeared in the sky and gave shade to both the travelers and both thanked Allah. They continued to walk and reached a crossroad where each one had to take a different route. So when .they separated, the cloud continued to shade the thief. The worshipper wondered

In his own imagination, he may be a great worshipper, pious person and a jurist but the House of God requires true humility and lowliness. Your outward may be nice but what Almighty Allah desires is a sincere heart. It is the ego of man, which makes him .such that he does not become humble before God

Imam Zainul Abideen addresses Abdul Malik Ibn Marwan

Once, when Imam Zainul Abideen came to Abdul Malik Marwan his (Imam's) eyes

were sunken due to frequent weeping. His cheeks had turned yellow because of night vigils and his forehead was swollen as a result of making frequent prostrations. His body looked like a dried up water skin. This extreme weakness of the Imam, made Abdul Malik also weep. He came down from the throne of caliphate, sat near the feet of the Imam and asked, "O son of the Holy Prophet! Why so much painstaking and difficult worship? Paradise is for you, as it belongs to your grandfather. Why are you troubling yourself so much?" The holy Imam replied, "People used to say the same to my grandfather and he had replied, 'Should I not be a grateful servant?' A servant must always be thankful to his Lord", and then said (summary of narration): If I get a life extending from the first day of creation until the Day of Judgment and if I fast daily and prostrate often, until I turn into a skeleton; and if I weep so much that my eyes are washed away and if my food is only straw, I would not have done even a tenth of thanksgiving for the innumerable bounties of God.(١) Just look at this very bounty called the eye, the tongue, the bread, which nourishes you etc. The Bounties of God .can never be counted

Imam says: I have not thanked for even a tenth of the Lord's bounties. This is the meaning of 'Knowing God' (Marefat). Not that an ignorant worshipper

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Biharul Anwar, vol. ١١; Account of Imam Sajjad -١

!prayed and imagined he had a right over God

Amen' of a sinner is better than the prayer of a worshipper'

When the worshipper saw that the cloud went with the other person he understood that it was not the result of his invocation. The thief continued to be humble and say, "I am a sinner, and my prayer is not answerable." The worshipper bowed down. Then he came to realize that it was due to the bliss of the thief who had sincerely said, 'Amen' who had repented and returned to God. Then the worshipper asked his fellow traveler, "For God's sake, tell me who and what you are as the shade came because of you, not me." The sinner said, "I am no more than a sinful thief." The worshipper said, "It is not possible. You have done something great. Please tell what it is?" Then he related the story of the God-fearing lady, her determination and his repentance .etc

One who comes to the most supreme court of Only One God with humility earns honor if his sins make him shiver, tremble and frighten and humiliate himself in his .own eyes

Trembling of Hurr on the Day of Ashura۴۶

How nice has Shaykh Shustari said, "You imagine that the value of Hurr bin Yazid Riyahi on the ground of Kerbala was less than that of Habib bin Mazahir as Hurr stalled the path for Husain. But have you heard his trembling voice on the Day of "?Ashura

Hurr was a colonel having ۴۰۰۰ soldiers under his command. He has all the comforts, the water of Euphrates, tents, shade, food, rights and

also a promise that he would be promoted in rank. Then he sees Husain coming to Ibn Saad and telling him, “O Ibn Saad! Do you intend to kill me?” (Will you kill me when you know whose son I am)? Then he gave some admonitions, which made Hurr tremble. Hurr came to Ibn Saad and said, “What do you want to do with Husain?” Ibn Saad replied, “I want to fight with him and at least, to cut his hands and severe his.” Hurr asked, “Is it the final decision?” “Yes,” Ibn Saad replied, “a firm and a final decision.” Then Hurr said, “All right.” He returned, but went aside, not to his army in such a manner that one could know his intention. Then he came back from behind the army and approached Husain. Now Hurr was ashamed. Shaykh Shustari says this shame is very precious. Let us be sacrificed for such a sinner. When his eye met Husain’s eye, he turned his sword upside down in such a way that it showed he had come for .submission. He looked at Husain’s feet

The Master said: Raise your head, O gentleman! Who are you? What do you want? ?What do you want to say

Keeping his eyes at Husain’s feet, Hurr said, “I am that unfortunate fellow who obstructed your way. O Master! I never knew that matters would come to such a stage. I had never imagined that they would be so much harsh on you. Will my repentance

.be accepted?" "Yes", replied the Imam, no one returns deprived from this door

Come back, come back, whoever and whatever you are, come back. Come back even if you are a denier, an infidel or an idol worshipper. This door of ours is not a door of despair. Come back even if you have broken repentance a hundred times. (Persian (couplets

O sinner men and women! This is the holy month of Ramadhan. This is the month of repentance. Look at some of your sins, which made you bow down in shame so that your head may be high. Remember some of your sins, which made you tremble, so .that God may grant you amnesty

I showed disrespect for a long time. Now I have awakened from my sleep. (Persian (couplet

Sins have disfigured my heart. O Lord! Now grant me repentance. O my God! From .this day, make sins feel bitter to me forever

(وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

and He has made hateful to you unbelief and transgression and disobedience......" "((۴۹:۷

So that committing sins may become abhorring to me. Please cleanse me from my .past and save me in the future

There are numerous prayers of the holy Infallibles (Masoomeen) in this respect. In these days of Ramadhan you recite: O Lord! Today, forgive my past sins. For the sake of Your Honor and Might, kindly keep me sinless in future also. Grant me strength, grant me reasoning, grant me light (Noor). Give me abhorrence towards sins so that every sin may become hateful to

.my nature

Part ۹

point

(وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ؛ لَوْ يُطِيعُكُمْ فِی كَثِيرٍ مِنْ الأَـمْرِ لَعَنِتُّمْ، وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمْ الإِيمَانَ وَزَيَّنَهُ فِی قُلُوبِكُمْ، وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، أُوْلَئِكَ هُمْ الرَّاشِدُونَ. فَضْلًا مِنْ اللَّهِ وَنِعْمَةً، وَاللَّهُ عَلِيمٌ حَكِيمٌ.)

And know that among you is Allah's Apostle; should he obey you in many a matter,“ you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. By ”(grace from Allah and as a favor; and Allah is Knowing, Wise. (۴۹:۷-۸

Religion is dearer than life to a faithful believer

Muslim means the one who accepts the three basics, namely: Oneness of God, Prophethood and Hereafter. If he also accepts Justice of God and Vicegerency of Prophet (Imamat) he is a Shia and a perfect believer who deserves salvation, high ranks and positions as described in the Holy verse. He is higher than an ordinary Muslim. God beautifies Faith in his heart and makes it (faith) precious and dear and his condition is such that he is prepared to reduce his body into pieces to safeguard his religion just as our Master, Amirul Momineen had said, “O Messenger of Allah! Is my religion safe therein?” O Shias of Ali! This is Faith. If I am killed and my head is torn apart, what about my Faith and religion? Will it remain safe and unharmed? The Holy ,Prophet replied, “Yes

".it is

Ali said, "Then I am unconcerned. I do not fear." Let my religion remain intact and protected, whatever may happen to my body. After all man has to die, either in his bed in his house or in a prayer niche of a Mosque, or under a taxi. At last one has to die. This body may be scattered. May God never make our Faith weak and scattered. .When one goes from this world, he should go with complete faith in his heart

The Faithful feels disgusted due to sins

Now as regards deeds, you should know who is a believer or a true faithful person? :He is the one about whom God says

(وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

and He has made hateful to you unbelief and transgression and disobedience......" "((۴۹:۷

.His nature abhors disbelief and he is disgusted with sins

There is difference between unbelief, transgression and disobedience. Unbelief means denial. Like one says, "O gentlemen! These things are now outdated and old. Now man has conquered space and is planning to colonize the moon." In a way you are mocking by saying, "What is this all about the first night in the grave?" Unbelief .(means denial of the origin and end (of man

Transgression means sinning. It is not as adverse as disbelief. A transgressor does not deny and mock Allah and Judgment Day, accounting, heaven and hell. Rather he believes in them. Yet he becomes a bully and a ruffian. When he is asked, "Why do you not observe fast?" He replies, "My heart is not inclined

"?to it." He turns his head and replies, "Why should God need my or your fasting

This is transgression. It is getting out of obedience, stepping out of God worship. He does not imagine himself to be a servant. Below this offence is disobedience. Some have said that transgression means greater sins especially falsehood, but disobedience is any type of sin, greater or smaller. Summarily, A pious believer is one .who loves God, abhors disbelief, transgression and disobedience

Not the disobedience of people, but disobedience of his own self also. He dislikes obscenity and immorality. A true believer is one who dislikes abuse from the viewpoint that it, in itself, is bad, not because he has been abused. For example, if a woman walks in a street in a disastrous condition after applying perfume, the believer feels bad even whether she were his own daughter or that of any other Muslim. It makes .no difference to him, as he abhors sin in itself

If sin becomes bitter to one, it is a sign of his piety, maturity, improvement and :reform. Thereafter is said

(أُوْلَئِكَ هُمْ الرَّاشِدُونَ)

"(these it is that are the followers of a right way. (۴۹:۷..."

It is these who are rightly guided and perfectly faithful. He is a true and good believer who dislikes every sin, offence and indecency. Neither every believer becomes like this nor does every Muslim reach this position. Maybe there is only one in a thousand .who is such

"God, from His Grace, grants it to whomsoever is

".qualified for it

Yesterday I told you that this verse is not confirming predestination; rather it is a :reply to predestination

(فَضْلاً مِنْ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ)

"(By grace from Allah and as a favor; and Allah is Knowing, Wise. (۴۹:۸"

This is a grace and a bounty from God and this rank in Faith and piety, which involves bitterness of sin in one's heart is given by God only to him whom God considers worthy of it. Wretched, vicious and rebellious people cannot reach this rank. God knows everyone better than they know themselves. He is the knower of secrets and mysteries. He is Wise. Due to His wisdom, He never puts saffron before a donkey. He .does not grant this Light of Faith and truthfulness to an undeserving person

It is indeed a wonderful and lofty stage to be reached by a man when Faith becomes the dear-most things for him, every sin tastes bitter to him and he is the Infallible one, fortunate to receive the Proof of his Lord. God is omniscient. He knows the proper place. He is Wise. So He grants only to the deserving person, not to anyone until one earns it. O People! One who cries 'money, money' from the morning till night, how can the light of Faith be given to him? His every desire and effort is only for material advancement and multiplication of property and financial power. What has such a fellow to do with Faith? As he does not deserve it, it

.is not given to him

Reach truth through practice

One who is not a seeker of Faith, who is not one of those who want to give up sinning, :how can one be worth

(وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

and He has made hateful to you unbelief and transgression and disobedience......“ ”((۴۹:۷

How can a sin taste bitter to him unless he shows forbearance? There is a narration:(۱) Unless one does not donate money and wealth, how can one develop the virtue of charity? Similarly one cannot attain the virtue of patience also. Unless one has a wound, how and why should he apply ointment? The ointment of Divine Mercy has no meaning for one has no pain for religion. One whose heart has nothing like .sympathy, is not worthy of Divine favor

Relation of these two verses with preceding and succeeding ones

Commentators have discussed a great deal regarding these verses. Its summary is that, they were recited from the pulpit, while showing the relation of the one prior to them: O believers! That is, O the ones who believed apparently or verbally, those of you who call themselves believers in Islam! There is a transgressor among you and so also there is a believer. Do not think that all of them are similar? No, it is not so. It is not enough for one to say that I am a Muslim. One should reach the state of: “has endeared the faith” You, poor fellow! You give away your Faith in exchange of a hundred Tooman currency note. A Muslim who kicks his religion for getting worldly wealth

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Safinatul Bihar, ۱:۳۰۰ -۱

and position and in whose eyes these material things are dearer than God and His !Prophet, can nowhere be nearer to these Divine Gifts

Do you know who is a good believer? A truly faithful person is he for whom telling a lie or falsehood is very distasteful, he does not indulge in slander; he does not spread .(rumors (disturbing tranquility

The phrase "He has made hateful to you unbelief and transgression and disobedience" is there so that Momineen should try to be more and more pious and .perfectly truthful

(أُوْلَئِكَ هُمُ الرَّاشِدُونَ)

"...these it is that are the followers of a right way. (۴۹:۷)"

Hereafter, they may not make any mischief by telling lies, they may not instigate uprising and turmoil unjustly. As I have said some people wanted to make instigate the Prophet to fight. What is this? Being a believer and fanning fire of mischief? God is giving a believer good advice so that he may be careful and may not again turn transgressor, may not tell lies, may not indulge in tell-tales, may not fan fires of mischief. Alas, if one in a hundred Muslims becomes a guided believer! Today there are not less than eight hundred million Muslims. Alas had there been a thousandth or even a millionth of them guided ones in such a way that every sin may become bitter to them! The inevitable result of a weak faith and absence of the spirit of faith is passion and carnal desires and the inevitable result of passion and

carnal desires is disintegration and quarrelling with one another. This is a natural .affair

:The angels had said on the first day of creation

(أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ؟)

(What! Wilt Thou place in it such as shall make mischief in it and shed blood?"(۱"

They were not saying this aimlessly but it was on the base of a balanced view. Humans, under the influence of passion and desire quarrel with one another. An inevitable result of submission to desires is, in a way, to claim Godhood. Not only me, you and he; but each and every person has an individual claim. This is because one has not become guided, has not attained greatness and therefore, even for a trifling thing, we run after every sin. What do the corpse eaters do to the property of the dead? It is because they have not reached rectitude. Otherwise why any quarrel over worldly wealth between brothers, and between spouses? Worldly wealth is not worth a quarrel between brother and brother, man and wife and vice versa. How many ?children have troubled their parents because of worldly wealth on corpses

As there is weakness in Faith, there is no righteousness. There is no, "and He has made hateful to you unbelief and transgression and disobedience." Otherwise a Muslim is always for peace. A believer never indulges in mischief or corruption, he quarrels with none and has no carnal desires. Those who flare up due to one word only show that they are unaware

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Surah Baqarah ۲:۳۰ -۱

of the great universe. They have heard about grave life but their hearts are unaware of it. Had they certainty about grave and Barzakh, they would have never given any :importance to this material world

(وَالآخِرَةُ خَيْرٌ وَأَبْقَى)

(The Hereafter is better and ever lasting."(۱"

Greatness of Imam's army

Once Mutawakkil the Abbaside called Imam Hadi and Imam Askari to Samarrah. Then he ordered that every soldier should throw a bagful of earth at a certain place. Soon there was a hillock at that place which later on came to be known as "Tallel Makhaali". Then he asked Imam Hadi and Imam Askari, "Come up and look at my army." He wanted to awe the Imams and thereby to scare them by his kingdom and his army. The holy Imams who are never awed by such material things, said, "You also may see our army." Saying this, pointed to a place. When Mutawakkil looked there, he saw that from east to west wherever he could see he saw a surging army. All the angels were ready in attention, waiting for a command from the Imam. It is said that Mutawakkil .fainted. Finally he apologized to the Imams

You are unaware of the greatness of the hidden world, and hence consider this material world and whatever is in it as great. Just peep into the world of Barzakh (life :between death and resurrection) and then only you will know what is greatness

(وَالصَّافَّاتِ صَفًّا)

(I swear by those who draw themselves out in ranks."(۲"

It is one of the armies of

.Surah al-A'la ۸۷:۱۷ -۱

Surah Saffat ۳۷:۱ -۲

.God Almighty

Amirul Momineen has said that a row of angels is standing shoulder-to-shoulder upto a path leading to seven hundred years' journey. A number of them are constantly bowing and another in prostration.(1)

There is a line of angels, which is extending their hands towards the most Supreme Court of Almighty God. I am telling something more astonishing. O those who are showing pride, you are being parsimonious only to yourselves. You do not drop a tear whereby you can benefit. Almighty Allah has lined up armies of angels, which as told by Amirul Momineen in Nahjul Balagha, shed tears perpetually for fear of God, so much that ships can sail in the sea of their tears.

If you shed one tear on the threshold of Allah, pride cannot overtake you. There is nothing, which can be as precious as this threshold. If you think over those universes, you will consider yourselves but insignificant. Can you consider yourselves as a part of those worshippers? What have you done? What good deed have you ever performed? How did you qualify for this Door?

God takes pride in worshippers at dawn

Of course, God is Kind. With such a great and vast kingdom and Might, He is kind and merciful to His servants, who if, with a broken heart, and an ashamed mind, turn to Him, and shed tears and apologize, and prostrate before Him, He does accept our request.

It is narrated that a midnight (better if it is in the holy month of Ramadhan) a faithful believer gets up from his

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۱- Nahjul Balagha

bed and prostrates before God, a voice is raised from the Higher World, "O Angels! Look at the prostration of My weak servant." That is, if all of you are in a taste of perpetual prostration, there is no conflict within you. But this servant of Mine, despite .(slumber in his eyes and tiredness in his body, does worship Me like this

How has he driven away sleep for his eyes! He has risen from his bed and come to Me. See how he is calling Me. Now, you tell me, how I should behave with him? The angel's reply, "O Lord! Forgive him." The voice says, "I have forgiven him. What more should I grant him?" They say, "O Lord! Grant Your Paradise to him." Comes the voice again, "I have granted Paradise also." Again comes the voice, "What more should I grant him (God is Generous and His Universe is also vast)?" The summary of this narration is that the angels say, "O Lord! We do not know what is higher than Paradise." Comes ".the voice, "I know what is higher than Paradise

I do not know how should I explain its meaning: We point out towards the beauty of the Progeny of Muhammad. We wind up the distance between him and Ahle Bait and we indicate Our Beauty through them, as they are the original inhabitants of Paradise, rather they are makers of Paradise. O God! Give us guidance so that we may have everything to do

only with You. For the sake of Your honor and elegance, protect us from the evil of our selfish desires, lust and passions. For Your Might's sake, make us love You the most. For the sake of Your Greatness, O Lord! Make us among the good and righteous .people. You have power over everything

Weeping of a repentant is better than glorification by angels

In this religious gathering (Majlis) are old people who are weak, tired, hungry and thirsty due to fasting and also there are youths who are but humble. If they, in this condition, call upon God Almighty, how effective will it be? It will be higher than the .voice of an angel

I do not say this of my own accord. You too have heard the God's saying (Hadith Qudsi) wherein Allah says, "The voice of a repenting sinner is to Me, dearer than glorification by the glorifiers."(۱) The angels praise God perpetually, but an angel is not broken-hearted. How valuable is his broken heart? I do not know. Every vessel, when broken, loses its value to some extent. But a human heart, when broken, becomes more valuable than before. Where an angel and where a broken-hearted man? .Where an angel and where a man who feels ashamed

These helpless traits belong to man. So it is here that God Almighty says, "In this Court, the weeping of a sinner servant is better than the glorification of a glorifier." So now say: O Lord Who likes the weeping of a sinner like me! Dust on my head if I

۱- Wasaelush Shia Chapter of Sajdah

stop weeping. “O my God, forgive me, I seek the forgiveness of Allah, the One besides Whom there is no god, the Ever-living, the Permanent, One having Might and Honor, .from all sins and disobediences

Part ۱۰

point

(وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ؛ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِنْ الأَمْرِ لَعَنِتُّمْ، وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمْ الإِيمَانَ وَزَيَّنَهُ فِى قُلُوبِكُمْ، وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، أُوْلَئِكَ هُمْ الرَّاشِدُونَ. فَضْلاً مِنْ اللَّهِ وَنِعْمَةً، وَاللَّهُ عَلِيمٌ حَكِيمٌ. وَإِنْ طَائِفَتَانِ مِنْ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا، فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِى تَبْغِى حَتَّى تَفِىءَ إِلَى أَمْرِ اللَّهِ، فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ، وَأَقْسِطُوا، إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ، وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.)

But Allah has endeared the faith to you and has made it seemly in your hearts, and“ He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. By grace from Allah and as a favor; and Allah is Knowing, Wise. And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah’s command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably. The believers are but brethren, therefore make peace between your brethren and be ”(careful of (your duty to) Allah that mercy may be had on you. (۴۹:۷-۱۰

Witticism in the interpretation of this verse

Here is a fine point showing the extreme

eloquence of the Holy Qur'an in this verse. The Lord of the Universe, while pointing out a thing concerning some addresses all together. It is by way of wisdom and strategy: "endeared the faith to you." Among Muslims, the number of those is always small in whose hearts Faith is dear most and beautified and so also every sin is, for them, bitter than every bitter thing. This, indeed, involves discrimination. Not even a hundred out of a million Muslims belong to this category. Yet, if it is said: "endeared the faith to some of you." though factual, it would hint at some incompatibility with the .unity and integrity of Muslims

In other words, God Almighty wishes to maintain the dignity of His friends, not to reveal or make known their weaknesses. One of the wisdoms behind this is, due to the nicety of one of them, all may look respectable. He has kept His friends hidden so that all may become honorable with this honor and that all may, due to the probability that the other one is God's friend, appear respectable. But if it were to be recognized, then others would be unconcerned. Had He said: "endeared the faith to some of you" .many Muslims might become disappointed and say: This does not concern us

The last part of this verse says: "these it is that are the followers of a right way." That is the people of guidance, those who walk on the path of truth, the

fortunate ones. So this is both in accordance with the fact and also as per the apparent meaning of the verse. The people of guidance among Muslims are always in minority. It is so, rather from the first day of creation until the final Day of Judgment.

(وَقَلِيلٌ مِنْ عِبَادِیَ الشَّكُورُ)

"...and very few of My servants are grateful."(١)

It also means reformation or improvement, meaning: Those who have reformed themselves from every angle and in every respect. There is no corruption or mischief in any of their deeds. Their deeds and words are true. The beliefs in their hearts are also correct and so their morals are good. Of course this group is small. Most of the people have not reached this stage and it is obvious from their quarrels and disputes. In other words, as was also hinted yesterday, excepting this little group, the remaining Muslims are lustful and slave of their desires. Everyone wishes that things should be as desired by them, by they religious or other than religious. Hearts of the people are never ready to recognize one another.

Reconciliation between two groups of Muslim

O those who have become pious and competent! O believers whom God favored! Have no more disputes with others. You have given up desires, lusts and greed and have attained agreement and peacefulness. If there is a quarrel between two groups of Muslims; if they draw swords against one another; if they point guns at one another, you, who have reformed, should not sit at rest. It is your duty to

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١- Surah Saba ٣۴:١٣

.make peace between the two parties

O reformed ones! You must not sit restfully if there is a dispute or quarrel in your families, among your relatives. Make reconciliation between them. The way of brining peace is that, first you should know the root cause of the dispute or unrest. Where is the point of leakage of unrest, plug it. See with whom is the truth. If truth is ascertained, the one who is in the wrong should be made to submit. If he agrees it is good. Otherwise use force until he improves and finally the dispute is solved. So the root of trouble has to be found out. Sometimes it is also possible that the quarrel was like a joke, which made the two parties fight while it was due only to some .misunderstanding or an irresponsible word

Aws and Khazraj fight over urination of an ass

As mentioned under the explanation of this holy verse, people informed the Prophet that two big Muslim groups, Aws and Khazraj are fighting with each another. After how much trouble, had the Holy Prophet calmed them earlier and now once again their ignorance had erupted and they began to throw stones on one another's heads resulting in a strange turmoil. The Prophet arrived to make peace and asked, "What "?happened? How this fire has erupted so furiously

After inquiries, it was known that once the Holy Prophet was riding his donkey and the donkey urinated. There was a hypocrite named Abdullah bin Ubayy who though apparently a Muslim, all knew that

he was a liar and ill hearted disbeliever from within. He said, "Your donkey has suffocated us, go away." Thus he insulted the Holy Prophet, saying the above .mischievous words

Abdullah bin Rawaha who belonged to the tribe of Khazraj and who respected the Holy Prophet very much told Abdullah bin Ubayy, "O shameless fellow! What do you say? The smell of the urine of the donkey of the Prophet is better than you. You are more disgusting than the urine of the donkey." That fellow also retorted and spoke harsher words. Summarily, voices rose and hands reached one another's necks. The relatives of this person and the relatives of that person jumped into the fray. The Holy .Prophet arrived and silenced them

The Holy Prophet told a word and all troubles were wiped out. He did not want that one word should bring in so much turmoil and destruction and such a rush for finishing one another. All those who are wise should also act like the Holy Prophet and must not remain unconcerned in times of quarrels. If situation demands force, they may apply .force also but should not allow the trouble to prolong and spread further

It is easy to stem the flood at the beginning but very difficult afterwards. (Persian (Saying

The war of Haider was a bounty for Iran

If continued, it becomes bigger and bigger day by day. Perhaps you might have also heard the story of the war of Haider, which proved to be bounty for Iran. I also did not remember it but I have

read it several times in books. It continued perhaps for a hundred years. I wondered why no one came to settle it for such a long period!

They write: A man named Sultan Haider was one of the forefathers of the Safavid kings in Tabriz and so also Shah Nematullah whose grave, as you also know, is in Kerman, who was a leader of a number of dervishes (Gnostics). It is said that, during that period of three hundred and a few more years before, some people became devotees of Sultan Haider and some became the followers of Nemat.

Then enmity between them went on increasing day by day. What is astonishing is that both had put the word dervish before their names. In those days, in every city there were followers of both these dervishes and the followers of both were increasing day by day and so were their friends and relatives. These matters reached to the point of war which erupted after every three or four months every year. Every city was split into two groups, one Haideri and another Nemati and it is also said that during the public holidays of Ashura (۱۰th Mohurrum) when sentiments were high, they rose against one another and killed one another. When the two groups came out for beating chests for Mohurrum mourning, they clashed and even killed one another. This continued till the time of Nasiruddin Shah Qachar, who it is said, for the first four years of his rule, made many

.efforts tactfully to end this slowly and finally succeeded in bringing peace in Iran

Constitutional riots, tyranny and secret news foretold by Ali

The Haideri and Nemati wars ended, but there arrived a worse trouble. You must have heard from your aged relatives what calamities had come on the heads of the people due to constitutional rioting and tyranny. How much splitting of hearts happened about seventy or eighty years ago when a lot of blood was shed in almost every city and how many Sayyids, scholars, good people and traders etc were killed. In Shiraz, they killed the late Hajj Shaykh Ali Akbar Istehbanati, who was also called .the third great martyr

The late Sayyid Ahmed Dashtaki was hanged in the same Husainiyah. They collected his bones and threw them in a well and so on. How much trouble, mischief and turmoil related to the constitutional trouble and oppression. As per secret news, reportedly given by Amirul Momineen: Woe unto the mischief, which will arise out of a word of !justice

Then what about that which happened after the Constitutional Riots! We have heard repeatedly that around the same city of Shiraz (I do not name them) there are some small hamlets and villages where there still is splitting of hearts due to disputes and differences. The upper street and the lower street is there everywhere. In such situation of enmities, the Divine Order is that some of the Muslims must come out to make peace, of course provided they are righteous themselves. If no action is taken according to

this holy verse, it is due to the fact that the number of righteous people is always less and that small group also has not enough power to bring people to agreement and .peace

O Messenger of Allah! Your dear Husain rose up to bring reform. He himself said, "I have not come out to get kingdom and worldly wealth. Rather, I have come out to reform the community. So that killings of Shias, which was the way of Muawiyah, should be stopped. I intend to drive out the mischief that Umayyads have brought in." Then Husain moved. He also gave a call that a group of righteous people may come .up but there was none prepared to help and get killed in the process

Before Husain, Amirul Momineen Ali had arisen. Though he made reform through the battle of Jamal and won and suppressed the unjust. But, alas, once again he had to be at war for eighteen months, but the mischief remained and falsehood was not .destroyed completely. At last, he returned and was soon martyred

A pious person with power can make reform

The complete reformation, which can per force remove troubles and disputes, will be in the time of the appearance of the Twelfth Imam Mahdi the Awaited one. One who wants to bring in reform requires two things. The first condition is that he himself must be pious and righteous and secondly, he should also have might and power. This is to found only in Mahdi. Prior to Mahdi, either there was piety or power. Those

who were pious had no might. A reformer must first be reformed himself, his desires must be under his control, he should not be a mischief-maker or a corrupt sinner as every sinner is a tyrant who has wronged and corrupted himself. So first of all, he must reform himself, that is, he must be like a physician who wants to treat a patient. Otherwise it will be said, ‘Physician, heal thyself’. How can one who is corrupt remove corruption? One who will remove all these sins and passion worship and bring total reform in the whole universe is only the Master of the Age (Imam Mahdi).

Secondly the enforcing might of God which is with that great personality who is endowed with his righteousness; and God has also given him the authority to purify this world of all mischiefs, corruptions and tyranny, which have existed in all times and which are increasing day by day. Lies are told, properties are confiscated unjustly, honors are taken away and innocent blood shed, all this trouble will be stopped by the hand of Master of the Age.

Now pay attention to the translation of these Holy verses:

(وَإِنْ طَائِفَتَانِ مِنْ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا، فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِى تَبْغِى حَتَّى تَفِىءَ إِلَى أَمْرِ اللَّهِ، فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ، وَأَقْسِطُوا، إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ، وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.)

“And if two parties of the believers quarrel, make peace between them; but if one of them

acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably. The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah "(that mercy may be had on you. (۴۹:۹-۱۰

Here it means the believer Muslims, even if apparently Muslims, not those who truthfully say: There is no god except Allah, Muhammad is the Messenger of Allah. They recite Qur'an and offer prayer. If they disintegrate into two parties and fight with one another, you should not turn away from them and must not remain aloof, but .make peace between them. Of course as far as possible

Now, when stepping forward to make peace, first see what is the root cause of quarrel. Set it right. Check with whom is truth and justice. If the one who is wrong submits, it is very good. Otherwise fight until the troublemaker is removed from the field. If one of the two parties lies and makes excesses then fight with it with arms and ammunition, come to battlefield with force, of course on condition that means are available and fight the oppressor. Force him until he submits to the Command of God and stops injustice and lying. If they turn back, repent and stop lying, you also issue orders for them both with full justice and fairplay, as Allah loves the just

.people

The word “equitably” has been repeated so that after they reform, they should give up unjust and false talk and make peace and make up for the losses suffered by the oppressed; captured people must be released and total justice should be brought into action, in practice. Then Almighty God orders in general terms that the Muslims should .realize the rights of one another and raise their morals

Brotherhood and equality between Believers

Maintenance of brotherhood in the Muslim world is a God-given command, that is, the Almighty Allah Who has created man is also the giver of religion, a way of life or code of conduct. He himself has created brotherhood between the Muslims. Every Muslim is, by the order of God, brother of another: “The believers are but brethren.” This verse is not introductory but is a Divine Command. There are orders regarding .relatives, concerning marriage and inheritance. Then there is a ‘foster’ brotherhood

Foster siblings do not inherit one another but marriage rules apply to them, that is, the foster mother, sister and daughter cannot marry the foster son, brother and father (it is unlawful). But the religious brotherhood, which has been ordered does not involve rules regarding inheritance and marriage. These orders concern equality and brotherhood or being friends and helpers. A Muslim must help another Muslim as they are like organs of the same body. You return to one great grandfather, Muhammad .Mustafa. You are like one organs of one body

All human beings are one another’s body organs as in

the matter of creation they are from one pearl. If one part of human body gets pain, (other organs also become restless. (Persian couplets

Your condition should be such that if you come to know that a Muslim anywhere is in some trouble you should feel that you yourself are in distress. How much efforts you make for your own work, be just like that for others too. You must not look only at your own interest. On the contrary, you should give preference to the happiness of your brother over your own happiness or pleasure because it is said that he is your brother. Almighty God says that you are brothers. You have overlooked (as a Muslim) yourself and your desire, as you have believed in God's Command and Qur'an. So this is the true path. "The believers are but brethren." Be one another's eyes. What does it mean? It means faults, defects and troubles facing one another be made known tactfully. Be well wishers of one another; give good advice to one another. It is your duty to tell your brother to look ahead so that he may not be hit with a stone and he may not come in a danger. Help him in every possible manner. "Therefore make ".peace between your brethren

If two Muslims have an argument, you should come up and try to remove their disagreement and dispute. Do not say, "What I have to do with you!" They (the two at dispute) may either

be a man and his wife, or a father and his son or two brothers. Any two whom the devil has thrown in dispute, you must hasten to bring them to agreement. Do not allow the dispute to linger on. If the matter is not settled soon it will result in hatred, furthering enmity from bad to worse. A matter, which was partial in the beginning, will turn into a whole big trouble. The way of settling disputes has been mentioned before. .Pursue it and see where is the root cause of trouble

Then improve things therefrom. If it is about money, spend money, as it will be the best kind of spending (charity). Arrange a meeting for restoring relations between quarrelling man and his wife, as no other charity is better than it. If someone has a complaint and he calls you, reach him soon and ask him what the trouble is and how much does it cost. If ten thousand Toomans can improve relations, give that amount and go. Do not allow a Muslim to go to the court against a Muslim as it may result in .imprisonment of one of them and even that may not settle things

(وَاتَّقُوا اللَّهَ)

"(and be careful of (your duty to) Allah... (۴۹:۱۰..."

If you desire that Allah should be kind to you, then pay attention to what He commands. Leave aside your desires and inclinations. Do not give up efforts for settlement and agreement. Leave aside your own interests for the sake of

the brotherhood of Faith. See and hear what God says: Forgive and make peace. Give :preference to others over your own self. Then see what God Almighty does to you

(لَعَلَّكُمْ تُرْحَمُونَ.)

"(that mercy may be had on you. (۴۹:۱۰..."

.Here let me tell you a brief story

Fulfilling the need of a Believer

Ahmed bin Hasan bin Khalid al Barqi was one of the great Shia scholars. He had written a book Mahasin in the fourth century of the Hijri era. He was living during the earlier years of the Major Occultation of the Master of the Age. He has written about an event he himself has experienced. In a summary, he writes: I had yearly dues to be paid to the government of Kudakeen (Apparently Kudakeen was a governor appointed by the Abbaside Caliph in Iran). I had purchased land in Kashan. The government was collecting an amount of ten thousand dirhams from me. For some years I calculated the amounts regularly and no government officer visited me to .claim any amount. One year there was an error in accounting in my case

Officials came to me and said, "Make payment of ten thousand dirhams on account of the land of Kashan." I was in trouble financially and did not have this amount to pay. I said, "Let me go and see the accountant and ask him to recheck." When I went to see him I found that he was kind hearted, aged and was physically very weak. His body was like a skeleton even having some scars. It

was very strange. When he saw me he fell on my feet and began to weep saying, “O my brother! Rush to help me. You are the Shia of the Progeny of Muhammad and I am ”.also a Shia of the Progeny of Muhammad. Kindly help me

Finally the author of Mahasin says, “I asked him, ‘What is your problem? I may solve it.’” He replied, “Some bad people have backbitten me. They have made an allegation against me before Kudakeen that I have corresponded with the caliph and have complained against Kudakeen and requested the caliph to remove him. So they caught me and beat me so much that you can see (my wounds) and they have confiscated all my possessions as well my property and taken away whatever cash I had. Now I have nothing. I am deprived of everything. My body is also weak and ”.wounded. I do not know what more they will do to me

The author of Mahasin, this noble scholar, says, “I said to myself, ‘O My Lord! I wish I should go to the accountant, Mazandarani and do something for removing the trouble of this servant of God. Is it possible? Finally, I may talk about ten thousand dirhams myself and seek his relief. I may say it is my money, not his but this was against the friendship with the Progeny of Muhammad. He is also a friend of the Progeny of Muhammad.’ I was confused when my eye fell on a

book in a corner of my room. I took it up. When I opened it, it was mentioned on its first page: 'It is narrated in Kashaf that Ja'far bin Muhammad Sadiq has said that if one goes out with an intention for fulfilling the need of a faithful believer for God's sake, God improves his affairs. If he himself has any need, God fulfils it.' When I read this statement, I got up and went ahead to solve the problem of that old gentleman. I reached the gathering of Mazandarani and he gave me a lot of respect (Of course he was one of the respectable scholars of his time). When he sat down he recited holy verses to the effect:

(وَابْتَغِ فِيمَا آتَاکَ اللَّهُ الـدَّارَ الآخِرَة، وَلا تَنسَ نَصِيبَکَ مِنْ الـدُّنْيَا، وَأَحْسِنْ کَمَا أَحْسَنَ اللَّهُ إِلَيْکَ، وَلا تَبْغِ الْفَسَادَ فِی الأَرْضِ، إِنَّ اللَّهَ لا يُحِبُّ الْمُفْسِدِينَ.)

"And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers."(۱)

I recited in response:

(هَلْ جَزَاءُ الإِحْسَانِ إِلاَّ الإِحْسَانُ؟)

"Is the reward of goodness aught but goodness?"(۲)

Mazandarani, who was a wise person, said, "O Mr. Barqi! It seems you have something to recommend. Please ask. You have, purposefully, recited this verse of Qur'an. If you seek any help from me, please tell me, so

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۱- Surah Qasas ۲۸:۷۷

۲- Surah Rahman ۵۵:۶۰

that I may do whatever you want." Baqi also did not make him wait and told everything about the poor oppressed man against whom allegations were made in the government office, that they complained to the caliph about him. Consequently they took away his wealth and beat him up. Then he asked, "Do you know him?" He replied, "Yes. By God, he is a Shia, by God, he is one of the friends of Ahle Bait." He ".ordered, "Bring him here soon

Then said, "Bring his files." Then all that was confiscated from him was returned to him and so also all his money. He also gave him his personal dress and made much apology and gave him a lot of respect and honor and made him return to his business. Then he turned towards Ahmed bin Khalid Barqi and before the latter could speak a word, he said, "I want to give you the ten thousand dinars. So please bring me paper." .Thus he did the work of Barqi without asking. Barqi was astonished

He thanked and apologized. He said, "Please do not destroy my deed. I have done nothing. Whatever I did it was only for God's sake." Ahmed Barqi, the author of Mahasin wanted to kiss his hand. He said, "Woe unto me. Do you want to destroy my deed? I should kiss your hand. You are the means of a good deed in my favor. I, the unfortunate fellow, had done a sinful deed. You relieved

me. I had oppressed an innocent person without knowing the truth. You have done me a great favor. You guided me aright. You deserve that I should give you ten thousand dirhams in exchange of the guidance you gave me. Barqi says, “In addition ”.to what he had paid to the government, he gave these ten thousand in cash

Blessings lifted up due to corruption

You now understood the decision of God! Whoever works for God, He also will fulfill .his affair in a nicer manner. May Allah make all of us work righteously

(وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ)

”(And be careful of (your duty to) Allah that mercy may be had on you… (۴۹:۱۰“

Come up to reform affairs and be certain that God will not destroy any place so long .as the people there are reformed and righteous

(وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ)

And it did not beseem your Lord to have destroyed the towns tyrannously, while their“ (people acted well.”(۱

If you give up improvement and reform and become corrupt, then calamities will also come, both external and internal troubles will surely arrive. Abundance will be lifted up from farmlands, so also from your animals and even from your life spans. You may not know how abundance was removed from life. Ask your elders. In olden days it was never heard that a youth of thirty died of a heart attack suddenly. At that time aged old people died in this way. Now you hear that a twenty-seven year old fainted and died at once. Thus

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Surah Hud ۱۱:۱۱۷ -۱

.the abundance is lifted from lives

Even if such a heart patient survives, then what? He will not get any benefit from his weakened life. What is worse than this? Actually hearts should improve during the days and nights of holy Ramadhan. Such improvement must multiply everyday. But what is the current situation? Today so many days have passed but there is no .difference from the first day! May be due to the lack of abundance

There should have been a continuous day-to-day reformation. If two of these days are alike then it means there has been fraud, which caused the loss. Is our heart's condition today better than what it was on the first day? I do not know. You recite these days in Dua Abu Hamzah: No day passes over us wherein we get a fresh bounty from You whereas we commit a fresh sin and yet You do not take away Your bounty from us. O My Merciful Lord! When I look at my scroll of deeds I find that it is full of sins. Whenever I look into this heart of mine, which has become so bad that it is harder than a rock, darker than a moonless night, I find that it has made no progress at all since the first of Ramadhan, two-third of which has already passed away. My God! I cannot see any effect of my fasting, my early rising. O Allah! Kindly make it so that, due to the holiness of

Ramadhan I may be one of the real keeper of fasts. O God! Our faces are like those who fast, we fast and we pray. O Lord! Kindly make us of those real worshippers whose chief is the Master of the Age. Please improve our affairs. Verily You have .power over everything

Part ۱۱

point

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ، وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.)

The believers are but brethren, therefore make peace between your brethren and“ ”(be careful of (your duty to) Allah that mercy may be had on you. (۴۹:۱۰

Acceptance of reconciliation and agreement is also obligatory

Some questions are asked regarding the meaning of this holy verse. So it is necessary that they should be clearly explained from the pulpit. One of the friends said, “You are advising us all to make amends of restrained relations; I have a dispute with a gentleman for the last four years. I went from this Jama Masjid straight to his house for making peace but he rejected me very forcefully and did not listen to me at all. ”?Have I any more responsibility in this regard

Here it must be known that, in Islam, such orders are applicable to both the parties, they are not one-sided. For example, here it is commanded: Make peace. Similarly, it is also necessary for the other party to respond positively for making peace. If we have asked you to go to the other party, the other one is also expected to give a positive response. This is very important. It is reported that the Holy

Prophet said, "My intercession will not be available to the one who does not accept the apology or excuse of a peacemaker, not withstanding whether the peacemaker tells ".the truth or lies

There came about a discussion between you and him. Now he came and apologies. He says, "Please excuse me. I made a mistake. Please pardon me." It is ordered (by God) that you must oblige. It has been forcefully commanded that you must at once respond saying, "Very well. I let it go." The Holy Qur'an clearly commands: "Then forgive." This is a firm order. Forgive and even ignore a bad word as if you did not hear it. The order is, do pardon even if one has told a lie for peace making. If he says, "I was doubtful." Reply, "All right, let it be." Forget an event. God also promises that He .will forgive and pardon you

(أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ؟)

(Do you not love that Allah should forgive you?"(۱"

Do you not like that God may pardon you? During the nights and at days in Ramadhan you recite: O Lord! Forgive me. Pardon me. One who seeks pardon should be a pardoner and a forgiver himself. How can one who does not forgive others, request ?God to forgive him

Everyone who is not acting according to his words is not praying sincerely and in its real sense. It is mere wordplay. It is false to say a thousand times: "O God! O the Most !Merciful one

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۱- Surah Nur ۲۴:۲۲

Have mercy on me during my first night in grave." He is lying. If mercy is a nice thing and if he wants it, why he himself does not have this virtue? Why are you not kind to your wife and children? Why do you not have mercy on your friend? Why do you not help a weak person? This shows that, really, you do not want mercy. Only your tongue says so. It is same about saying: Pardon! You always say, "My God, pardon me." You say in your night prayer, "O Lord! Pardon my sins. Forgive my evil deeds." Is forgiving good or bad? You will say, "By God! It is very good." Then why did you not do it yourself? Today, they came to you for making peace.

Why did you become tough and stubborn? If God has ordered to make peace He has also commanded that an offer of peace making also should be responded to. The command applies to both the parties at dispute. If someone comes to you to make peace, you have no right to turn away your face. It is incumbent on you to accept his excuse, even if you know that he is not telling the truth. If you do not respond positively to him, you have deprived yourself of the Prophet 's intercession.

There are two instances wherein the Holy Prophet has quite clearly said that his intercession is not available. Woe unto the one who missed this great reward. He

is the one who did not accept the excuse of a peacemaker. Another unfortunate fellow is the one who considered prayer light (of less value).(1)

God accepts repentance

Responsibilities put on Muslims by Islam are also reciprocal. For example, on one hand, God has made it a must for you to repent:

(وَتُوبُوا إِلَى اللَّهِ جَمِيعًا، أَيُّها الْمُؤْمِنُونَ، لَعَلَّكُمْ تُفْلِحُونَ.)

"...and turn to Allah all of you, O believers, so that you may be successful."(2)

O Muslims! It is your duty to repent; on the other hand, The Holy One Himself has also made it a must for Himself to accept that repentance:

(كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَهَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَهٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ)

"...your Lord has ordained mercy on Himself, (so) that if anyone of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful."(3)

This is so because He Himself says:

(وَأَمَّا السَّائِلَ فَلا تَنْهَرْ)

"And as for him who asks, do not chide (him)."(4)

Do not turn away anyone empty handed. How at all can He turn away a pardon seeker from His Court? God forbid. Such is not our opinion about You. He has made a must for both the parties at dispute to make peace. Whoever may make an advance; it is incumbent on the other one to respond positively. Reconciliation is a must for both the parties. One who goes first in this direction will enter Paradise earlier. One who made an advance did his duty. The other duty

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1- Safinatul Bihar ٢:٤٣

2- Surah Nur ٢٤:٣١

۳- Surah Anam ۶:۵۴
۴- Surah Zuha ۹۳:۱۰

is to accept peace effort. If you were clever, you made an advance for making peace. If you were lazy and he became a dweller of Paradise you should not be a dweller of .hell

Islamic brotherhood is general

Another meaning, which must be understood well is that is the generality of the :command, which is given in the holy verse

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ)

The believers are but brethren, therefore make peace between your brethren...“ ”((۴۹:۱۰

Here ‘believer’ has its common connotation. Anyone who said: I believe that God is Only One Allah and Muhammad is His last Prophet and I also give witness that Judgment Day is True and Accounting is True and that Paradise and Hell are True. Anyone who gave witness to these three basic facts and believed in them has also accepted all other essential orders of Islam, that is, all apparent things like prayer, .fasts and Hajj, which no one can deny

He becomes a respectable Muslim. Shedding his blood is prohibited; may he belong to any sect. Apparently he is a Muslim. His body is clean and his life and honor are safe and so also his possessions and marriage with him is also valid. We have nothing to do with his Hereafter. Hereafter is relevant with a special meaning, but all the apparent orders (worldly matters) are based on the above mentioned three basic beliefs, be he a Sunni or a Shia. Sunni and Shia, both are Muslims. That is, both are the people of “There is no

god except Allah, Muhammad is the Messenger of Allah". All general Islamic rules .apply to him, which include brotherhood

Yesterday, I said that it is ordered through this verse that there must be brotherhood among (between) common Muslims, men and women. Anyone who believes in these two formulae of faith: There is no god except Allah, Muhammad is the Messenger of Allah, and who accepted Qur'an as the Word of God and accepted the essentials of Islam is a 'believer' in the meaning of this verse and hence a brother of all other Muslims. Everyone must maintain this relation of brotherhood with him. They should .consider him their brother and not an alien or outsider

From all this what we mean to say and what the Sunni and Wahabi brothers do not hear is: Are Shias other than the people of "There is no god except Allah"? Have we anything other than "Muhammad is the Messenger of Allah"? Have we any book other than Qur'an? Do we follow other than what Islam commands? Why do you call us polytheists? After all we are your brothers. What is very strange is that when we consider them our brothers, these gentlemen call us and believe that we are polytheists. It is because of that man named Ahmed Ibn Taiymiyah. This man, ۱۵۰ or ۲۰۰ years back, issued a religious decree that anyone who goes to a dead man's grave is a polytheist. Ask this Shaykh on what ground he says this? How do you

take this man’s word as a proof and say that you Shias are polytheists! (If Allah wills, henceforth, we shall discuss this matter in detail while explaining a later verse.)

A Saudi policeman saw a Shia kissing the Zareeh (Sarcophagus) of the Prophet, in the Prophet’s mosque. When he intended to hit that man, he took out a copy of the Holy Qur’an from his pocket and handed it over to the said policeman. The policeman held the Holy Qur’an and kissed it. The Shia said, “O polytheist!” The policeman asked, “What polytheism?” The Shia said, “You kissed the leather. The cover of the Qur’an is made of leather. Kissing a piece of leather is just like kissing a piece of silver which I kissed.” The policeman said, “No, it is not so. This leather is holy as it is related with Qur’an.” The Shia said, “This shrine is also related with the Holy Prophet and hence it is respectable.”

There is no one who could come out and say: O Sunni gentlemen! O Wahabi people! Why are you making excess? Why are you excommunicating Shias who form a big part of Muslim population in the world; who believe in the truth of Islam. Shias are here ever since the advent of Islam. Whatever propagation work has been done in the world has been done mostly by the Shias, especially from Iran. They have written many books in support of Islam. The Shia is a faithful believer. You should consider us as

your brothers, especially those who enter Mecca during Hajj pilgrimage every year. Qur'an says, "Travelers and settlers, all who enter Mecca are equal." Those who arrive here are guests, honorable guests. They have arrived in Allah's House. How much should you respect them! But here a man takes out a lash asking 'why did you ?kiss the tomb'

Defense of Islamic lands is a must for all

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ)

"(The believers are but brethren... (۴۹:۱۰"

A Shia has no right to be an enemy of a Sunni. Everyone and anyone who said: "There is no god except Allah, Muhammad is the Messenger of Allah", and who believes in Qur'an and Judgment Day, even if he has no sense of the guardianship (Wilayat) of Ahle Bait, cannot be considered an enemy. He has no sense of Wilayat due to some misunderstanding. Yet he is a Muslim and therefore he must be considered a brother. This is the unanimous stand of all Shia jurisprudents. If, God forbid, an Islamic country, even if it is of the Sunni, is attacked by heathens, it is compulsory for all the .Muslims, Shia as well as Sunni, to help that Muslim state

They must defend it. The Jews attacked Palestine and they intend to destroy Muslims and annihilate them. We cannot say that they are Sunni. Here there is no question of Shia or Sunni. All are Muslims. A Muslim must always be sympathetic towards another Muslim. Islam must be protected. There is no difference. Qur'an is one, Religion is one, God is one and Prophet is

one, common to both. So there is no difference. The only thing is that they, in the matter of jurisprudence and in their manners follow one of the four persons – Abu Hanifah, Ahmed bin Hanbal, Malik and Shafei. We also follow Ja'far bin Muhammad as .Sadiq

What is your argument for following one these four? Your only argument is that since our elders did it, we also do it and because the caliph of the time appointed these four. Our argument also is that as Muhammad, the last Prophet, prescribed Qur'an and Progeny (Itrat), we do not give up the Progeny. This is the difference between us. How strange! Some follow Ja'far and some Abu Hanifah. It is all right; the followers of all the four are good. We don't know what the followers of Ja'far did that they have so !much enmity towards them

Do not speak bad of religious leaders

By the way, I would like to point out one thing. Shias also have a doubt and it should be removed. It is that they openly insult the chiefs of other sects while it is unlawful. For example, if one insults Abu Hanifah openly, it will make the Hanafis angry. Some kinds .of enmities are against dissimulation (Taqayyah) while our duty is to observe it fully

(وَلا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ)

And do not abuse those whom they call upon besides Allah, lest exceeding the limits" (they should abuse Allah out of ignorance."(1

After all, they have followed them for a

Surah Anam ۶:۱۰۸ -۱

time. Now, if you insult them openly they will resort to indecency. If you condemn Abu Hanifah, they will definitely speak and think badly about Ja’far bin Muhammad or his followers. So, the Shias should be very careful. Open condemnation is wrong. You do your best. Describe the virtues of Ali as much as you can. Mention the rightfulness of Ja’far. Leave alone Abu Hanifah and others. Why should you name them? This is the .method of dissimulation

Observe rights of brotherhood

The third point in today’s discussion is the fabrication of brotherly rights. We mention the fabricated rights from first to last. The first right was the same, which is mentioned in this verse, that is, a Muslim is a brother of another Muslim. The demand of brotherhood is that if one brother is in distress another must not sit at rest until the trouble of the former is removed. It means that if a Muslim falls in dispute and trouble, other Muslims must not rest until the fire of trouble is extinguished. This is the .smallest right of one Muslim over another

This issue is religious. Do not take it lightly. It is a religious duty. Perhaps this matter may not come up again. Of course the condition for every duty is ability. If you are able, it is your duty to try to make peace and reconciliation. If you are unable, you are not bound. For example, if you are alone and you see that ten or twenty persons are fighting fiercely with

one another. In what way can you stop them? Suppose the quarrel is over a lot of money. You do not have enough to settle the dispute. Or for instance the fighting people are brutal bullies and it is not likely that they will at all listen to you as they look .at you hatefully

Worst of all, they also have arms that you don’t have. Two hotheaded fellows are attacking one another dangerously. You should not approach them otherwise; you .will be like that son of one of our friends

Mediator falls prey to corrupt fighters

One of our friends who is also present today in this meeting has faith. He has a religious minded youthful son. Two months ago, this youth did an unwise thing. It resulted in serious trouble. In the words of his father: While passing by, this youth saw that two persons were quarrelling with one another. They were making contrary claims. This youth, with an intention to making peace, stepped forward. One of the ruthless fellows, in order to push him aside, hit him forcefully on his head. The youth .fell down at once

He was taken to the hospital, where it was found that his brain has been damaged. He had to remain in hospital for a long time in an unconscious state. When those two devilish fellows came to know that this man may die of the injury inflicted by one of them and when they feared that they might fall in legal trouble, they at once, went to

the police station and filed a complaint against the (injured) youth and made false allegations against him saying that he had done so and so to us at such and such place .on such and such day and wounded so and so etc

A warrant was issued against this youth who had not yet recovered and had not recovered consciousness. The poor youth who was injured badly experienced further mental trouble. His senses did not function properly. When it was decided to shift him from the hospital to his house, policemen arrived and arrested him. Now he is in a ?prison. Why did he interfere between two fighting bulls

What I mean to say is that though I have told you to make peace and reconciliation, but it is not everywhere. Just see who are up to kill one another? Should you come in between even if two wolves are fighting? Can a lamb or a deer make peace between the two? Sometimes you see that he has a Muslim name, but he is among the wolves of the time. Islam is higher than that such fellows may claim to be Muslims. A Muslim is more honorable. A believer is liked by God. For what should he be sacrificed? For the sake of these perverted people's lust and greed? They are like two-footed animals, liars, slanderers and faithless. What kind of people are they who blame falsely a .gentleman who came to make peace between them? These are real transgressors

Rights of brothers in faith

Now I will

tell you about the higher rank. Rights of brotherhood are many. In a narration the holy Imam says that they number thirty and as per another narration, seventy. The narrator insists and says, "O master! Please tell us what they are all." According to reports the Imam said, "I am afraid, if I tell you, you will not observe them and will not act accordingly." Woe if one knows and does not act while these rights of brotherhood are such that if not observed both this world and Hereafter will be ruined. It will bring .divine punishment in both worlds

According to one narration: One of the rights of brotherhood is that if one puts forth his need to the other, the latter must not reject it. His need had an aspect of honor. Since you had honor and influence, the seeker sought your influence and recommendation but you rejected his request. Consequently, when you will be called up on the Day of Judgment, there will be no flesh on your face. It will be a mark of your dishonor. Also in this world, you will not die before being dishonored. It will be so because you did not spend this honor, which you had and left that helpless person to himself. You did not do his work with the help of your influence. So you will also be dishonored here. Wait! He asked you to lend him some money. You did not give it .despite your ability to do so

So now, wait for the day when this money goes out of your pocket. The smallest or the least right, it is said in narrations that the smallest or lowest or the minimum right .is that you should like for him what you like for yourself

O Mr. Grocer! You wish that when you go to a perfumer to purchase saffron, the latter should give pure saffron to you, not counterfeit. So when the perfumer comes to you to purchase oil from you, you too must give him pure oil, not impure or adulterated. Now, who is there among you who likes that someone should give you a bad name in your absence? So, you too must never give a Muslim a bad name in his absence. "Dislike for him what you dislike for yourself." Likewise, if you dislike that someone should destroy your effort in your absence, you also must never render someone's .effort fruitless

Be good to others as they are with you

It is here that scholars and religious leaders have propounded as to what is our duty and responsibility. If the rights are just as reported above and if one has to behave in this way as said above with all Muslims, life might become difficult. For example, suppose, one of the rights is that if one asks for a loan the other one must not refuse. If you may go on giving like this during the day, you will have nothing left with you by ,the end of it. They may take and may not return

especially the people of today. Or they borrowed something from you. They took it, broke it and then brought back to you making it useless. Then what should be done? They have not told you to do so with everyone. Be such with those who are so with you. If you want to become so with everyone then some people are so much selfish that they would like to trample you under their feet. So it is never so with everyone. According to a narration, someone said to the holy Imam, "My neighbor borrowed my carpet. After burning and destroying it he brought it back to me. If he asks me again for it, and if I do not oblige him, then will I be at fault?" The Imam said, "No, in that case, you will not be held responsible."

When it is told to you that you should give to your neighbor what he wants to borrow, Islam also orders the borrower to take care of the borrowed thing. So, if your neighbor does not fulfill his responsibility, you too are not duty-bound to give him what he asks. If you see that he does not return your thing, then do not give him. Take a guarantee from him. It is not ordered to you that if someone asks for a loan you must give it to him at once, even if you do not know him. The Holy Qur'an itself says: Take a bond, a deposit or a security.

Pawn his house so as to satisfy yourself about the return of your money. You may not .give unless he agrees to such a condition

These rights are for those who do likewise with you. They must also be truthful. They should act according to their word. They must be righteous and God fearing. They should not be greedy, lustful and selfish. Where is that religious minded friend who befriends you for the sake of God? Who considers you his friend in faith? Such men are very less in number. Now, do not say that the responsibility or duty is much more. .Say that responsible people are less

Who is he who wants you for God's sake, who considers you a religious friend? Most of the people befriend one another due to selfishness and personal interest, not from religious viewpoint. I mean how many are there who befriend others hoping that this friendship will strengthen their faith? Do they desire piety and self-improvement? Do they befriend others with a hope to get salvation tomorrow as a result of such friendship? Such sincere friendship does never break off. One, sometimes, befriends another selfishly and to serve his own interest. They give loans also. But such friendships do not last, because they are not friendships in faith, religious !brotherhood. It has no divine aspects. It is a farce

Faithful friends, here and in Hereafter

Three God fearing persons were among the companions of Imam Sadiq, Imam Kazim and Imam Reza. The three were very righteous and virtuous. Their names were

Safwan bin Yahya, Abdullah bin Jundab and Ali bin Numan. These three friends in faith had one heart, one road, one aim, one goal, which was to gain the pleasure of God, His Prophet and the holy Imams. They wanted to tread the true path, the straight path and advancing on it to attain salvation. Their friendship was based only on this .aim. Once all of them went to Mecca together

In the Great Mosque (Masjid-ul-Haraam), they talked together and asked each other, "We are friends in this life. Why this friendship should end at the time of our death? Let us make a pledge that when one of us dies, the remaining two would continue the worship, which the dead one was doing. Then when one of the remaining two also dies, the last surviving one would carry out the worship and good deeds of the two dead ones." True friend is one who helps his friend. Now what help is greater than ?doing God worship

So they agreed on this covenant. Soon thereafter two of them viz. Abdullah bin Jundab and Ali bin Numan met their Lord while only the third one, namely Safwan bin Yahya remained alive as a friend in faith of the two departed ones. Now he wanted to fulfill his agreement. He had given a bold promise. What were the worship rituals of the departed ones? Everyday both of them offered fifty-one units of prayer. Every good believer offers these ۵۱ units of prayer

during a day and night: ۱۷ obligatory units of the five daily prayers, which are obligatory; plus ۳۴ (double of ۱۷) units being supererogatory. So, at the time of Zuhr (Noon), Safwan offered first his own ۴ units of the recommended prayer (Nafila) of Zuhr and then the same number of units for both of his two friends. Likewise he did for the Afternoon (Asr) prayer. At the time of Evening Prayer (Magrib) he did likewise. Again when he awoke after midnight, first he offered his own ۱۱ units and then the same for his two late friends. He did this as long as he lived. You, and I sometimes, do not offer our own ۵۱ units. Many times we miss Nafila prayers. How nice would Allah deal with the friend in faith who prayed ۵۱ units for his two friends in addition to his !own

Now about fasting. During the holy month of Ramadhan, every year, he fasted for his own self and during the months of Rajab and Shaban, he fasted for his two departed friends in faith. Now about Zakat. Some say: What is there in prayer and fasting? Money is more important. A man may give Zakat thrice and then Khums also thrice. Is this not very wonderful! Some nearly die if they are required to give Khums even once. Some say: Let me give only this much now, I will give the rest afterwards – God-?willing! Only God knows from where he will bring the rest

How then will one such person give amounts on behalf of his two friends in addition to his own? That too thrice! Safwan went to Hajj and Umrah every year not only for himself but also for his two friends. This was to complete friendship in faith.(١) Such are the brave and faithful men of courage in the Islamic world who are the examples !of the Shias of Ali; models of believers and faithful ones. What beautiful lives

Camel owners permission

The same Safwan once, for returning from Mecca, rented a camel. When he was about to ride the animal, a traveler gave him two gold coins as a trust and told him, "As you are going to Iraq, please give this amount to such and such person." Then Safwan came to the camel owner and told him, "When I hired this camel from you, I had only these clothes on my body and a little more. Now a load of two more gold coins is with me. Please allow me to carry the same." The camel owner replied, "I have no objection." Thus Safwan did not ride the camel unless the owner of the camel gave .permission to do so

O those who load heavy luggage on rented cars; do you take permission from the car owners? Why are you doing so without proper permissions? With all this piety, I tell you that when Safwan left this world in Medina and when Imam Jawwad was given the news of the Safwan's death, the Imam

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Safinatul Bihar, vol. ٢, pg. ٣٨ -١

said, “Please wait until I come for the funeral.” Then the Imam himself arrived to the graveyard of Baqi and buried this God fearing man. Now what about you and me? Is there anyone to continue our friendship after we die? Who may, at the time of our death, come to us and say: Do not worry our faith will not go away; we will protect the .friendship in faith. Sympathy will prolong

This friend comes to your grave after you are buried and weeps and raises his hands praying to God for your forgiveness or in the words of Imam Musa bin Ja’far, this friend comes, sits at your grave, recites Surah Qadr seven times and then prays to God: O Lord! This friend of mine is alone in a strange place; he is solitary. O God! Be kind towards his loneliness and change his fright into familiarity, pour Your Mercy on him so that he may not require anything except Your Mercy. O My Lord! This is the (first night in grave of my friend. Kindly be merciful to him and to his loneliness.(١

Part ١٢

point

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ)

The believers are but brethren, therefore make peace between your brethren and“ ”(be careful of (your duty to) Allah that mercy may be had on you. (۴٩:١٠

Believers are like a single body

It must be understood that the above verse, ordering brotherhood of the Faithful with one another is not only for reconciliation and improvement of relations. That only

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Wasaelush Shia -١

if there arises a dispute, settle it. This is one of the commands. It is the demands of brotherhood that if two persons or two groups clash it is a must to make a settlement. .Yet rights of one another are still more

The meaning or brotherhood is that a Muslim must not consider another Muslim an alien or not belonging to him. It should be like when a blood related brother comes to him. How he regards him as one of his own. Likewise when a Muslim reaches or approaches another he must consider him as his own not consider him separate. Imam Sadiq is reported to have said, “A believer, for another believer, is like a single body. If one of the organs is in pain all other parts of that body are also troubled.” Similarly when a believer is in trouble all other Muslims too experience pain and restlessness. For example, if one’s tooth pains, his head also aches, his body temperature rises. When you check up you find that only one of his teeth has a trouble which resulted in pain all over the body due to fever. Likewise, it is the natural demand of unity of Muslim brotherhood that if one believer becomes restless all other Muslims must also feel the restlessness. Of course true believers are those who have the spirit of unity, who have given up lust and selfishness and have reached the state :of humanity. This couplet of Shaykh Sadi explains this tradition

All

human beings are the organs of a single body as they are created from a single pearl or essence. If one of the body organs is in pain, all other physical parts also become .restless

The narrator asked the Imam, “O Master! Sometimes I get disturbed without any apparent cause for pain.” The summary of the Imam’s reply is: Muslims have a unity among them. Another believer fell in trouble and so you become restless as an effect of unity and brotherhood. What is meant is the unity of hearts and spirits. It is the unity, agreement and brotherhood of the faithful. In order to bring this desired amity among Muslims there is a chapter of morals in Islam for strengthening this unity day .by day. I hint to the first of such etiquettes

Say Salam while visiting and meeting

One of the rights of Islamic brotherhood is saluting (saying Salamun Alaikum). It is the Muslim duty to say Salam when one meets or visits another. This Salam should be before uttering any other word. The Imam says, “If someone tells you anything ”.before saying Salam, then it is not compulsory to reply

There are some such persons who, for instance, ask you: Where is the house of so and so? If he said Salam first only then you should reply. But if he did not, you may not reply so that he may get a lesson in discipline. While meeting another Muslim a Muslim must begin a talk with Salam. Its reply is also compulsory. One who was

first in Salam is a wiser Muslim. Even though it was a must for him and similarly it was the duty of the other to give the reply, the one who says Salam first gets a higher reward. This is an exception in the matter of rewards. The Second Martyr, in Qawaid, says, “Generally the reward of an obligatory matter is not less than that of a voluntary and recommended deed. But there is exception in three situations: Firstly, the one who is the first in saying Salam gets ninety percent of the reward even though saying Salam is recommended while replying to it is obligatory. One who replies gets ten percent of the reward even though beginning with Salam was not voluntary; it was only recommended.”

A question may come up here. If two persons meet one another at the same time and both say Salam simultaneously and the two Salams meet one another. What about reward proportion? It is advisable that each one should reply to the Salam because as both had the intention to be the first in saying Salam but it happened simultaneously. Since it is obligatory to reply to Salam both must to one another. In brief, the brotherhood duties in Islam start from Salam and then rise higher. All this is to ensure that the unity of the faith of Muslims and the unity of their spirit becomes stronger and perfect. It is recommended that when they meet one another they should first say Salam

.and then inquire about their health etc

Inquiry about health etc for thanksgiving

It is written in one of the books authored by scholars of Islamic morality that in the beginning of Islamic era, it was the habit of Muslims that when they met one another, after saying Salam, they were inquiring about their condition and were asking about their health etc so that the replier would say: Praise be to Allah (Alhamdulillah) thereby making the other party thankful to Almighty Allah. Muslim society had adopted this way of initial talks after meeting one another. But it is not the case at present. Now, when one is asked about his condition the latter opens up a file of complaints to God and discusses adversities to such an extent that you feel sorry for asking! How !strange

Shake hands and hug

Same is the case with shaking of hands, which is ordered for Muslims. One who meets his Muslim brother shakes his hands and sends Salawat. It is narrated that such manner of meeting results in dropping down of the sins of both like the falling of leaves in autumn. This of course is on condition that the handshake must accompany a smiling face. Faces should never be sulky. After the handshake, it is recommended that the two should hug or embrace one another and also kiss the forehead (place of .prostration mark) of one another

Likewise, with regard to visiting one another; it is mentioned in the tenth volume of Wasa'il 'ush-Shia that anyone who comes out of his house to visit his

brother-in-faith without any self interest (unlike people today who go to meet one another only with a selfish motive and hence do not get any reward in the Hereafter), seventy thousand angels come to him saying, "O fortunate one! Be happy!" Remember God together with whom you are going to meet. Describe the virtues of Ahle Bait. It is mentioned in some traditions that such a meeting is like meeting .Almighty God

Tradition says: One who visits a believer at his house is like the one who visits Allah at .(His throne (Arsh

The Prophet says, "O Ali! Walk (travel) even upto to six miles for meeting a servant of God for Allah's pleasure." It is recommended in the manners of meeting that, first of all, go without any selfishness. Go only to earn God's pleasure. Then sit wherever the owner of the house asks you to sit. Never long for a higher place. Accept whatever respect he gives. For example, if he puts before you a mat or a carpet, sit thereon. Do not reject any honor. Consider his trouble or hardship as your own trouble or hardship. Never make that poor person uneasy for providing ease and comfort to you, lest he becomes indebted. The best hosting is that in which whatever is available is .presented

Safiya hosts the Holy Prophet

One day, the last Prophet Muhammad went to the house of Safiya who was his uncle's daughter and the wife of Ammar. This honorable lady of the Quraish, at once, brought whatever was available in

her house. It was a piece of barely bread, some vinegar and a little olive oil. Only these three things were then in her house. So she brought them to the Holy Prophet, saying, "O Messenger of God! I feel ashamed. Please excuse me." The Holy Prophet replied, "What do you say? You have brought to me the food of Prophets of God and yet you are saying that it is not enough!"

Barely bread is very important and valuable as it has effects of spiritualism. It is the food of God's messengers.

As regard olive oil, the Qur'an says:

(...يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ زَيْتُونِةٍ لا شَرْقِيَّةٍ وَلا غَرْبِيَّةٍ)

"...lit from a blessed olive-tree, neither eastern nor western..."(١)

Olive is very bountiful and having abundance. Similarly, vinegar had also been the food of prophets. One of the bad habits we have (let us hope we will give it up soon – God willing) is that we do not appreciate what is offered by the host and we consider it below our dignity. But from whom is it? From a weak servant among God's servants. This also is a bounty of God. You know how much one has toiled in fields to get some rice. That oil is also a very great bounty of Allah. That mutton too is very valuable which you must never consider low. No bounty must ever be underestimated. Never tell the host that you have favored him. Rather say: This is the best.

Abu Dharr visits Salman

Another point is that when you are a

١- Surah Nur ٢۴:٣۵

guest be careful in your speech and actions so that the host may not experience any difficulty. I tell you the story of Abu Dharr and Salman so that you may get my point .better

One day Abu Dharr became the guest of Salman. Salman had only bread and some salt in his house. So he put these things before Abu Dharr. Abu Dharr saw that onion was not there. He should not have said anything about it because had it been there Salman would surely have presented. But Abu Dharr said, "It would have been better if onion too had been there." Salman got up. He did not have any money. Yet he took up an ewer, went to the market, pawned it and purchased some onion and put them before his guest. Abu Dharr took up a morsel of salt, onion and bread saying, "Thanks to God that we are a contented people." Salman said, "O Friend! Had there been ".contentment, my ewer would not have been pawned

So do not ask a thing, which can put the host to trouble. The guest must hold himself content to the liking of the host. If he is likely to displease the host he should get up early. The aim of all these manners is to join the hearts. A thing, which can create ill will must be avoided. Such early rising up has especially been recommended in certain occasions, especially while visiting an ill person. An ill person has no

strength enough to hear your talks. It can also so happen that the patient desires solitude. He desires to be alone on certain occasions, for instance, taking medicine, purgation etc. It is all right, however, to sit longer in case the patient likes or desires it. You should not go on introducing yourself to him. The real purpose of this visit is to .benefit the patient and to please him

Another manner of visit is that when you sit beside one in a meeting you should ask his name, addressing him with the best words. Then, do not look here and there in the house you visit. You have come to visit for God's sake. What have you to do with the way of his living and his personal conditions? Woe unto you if you look at his wife or .his daughter. In such a situation, it would have been better had you not visited him

Blind in the house of the host

It is written in the events of Rabeeah bin Hazeem that he was a friend of Ibn Masood. For some years, he was visiting Ibn Masood daily, who was a reciter of Qur'an and a scholar of Islamic laws so as to benefit from his knowledge. When he did not visit him for some days, Ibn Masood's wife inquired and asked her husband, "Why your blind friend has not come for so many days?" Ibn Masood replied, "I do not have any blind friend." She said, "Why? That gentleman who used to see you almost every

day! What about him?" Ibn Masood said, "He is not blind at all." The woman said, ".“Whenever I saw him his eyes appeared to be closed. I thought he was blind

Let us be sacrificed over a gentleman who, when he enters someone's house, he never indulges in any interference, does not look through this door or that window, never looks at any woman or daughter. I seek refuge of Allah – such bad behavior makes life upside down. In short, one must always remain careful and control oneself. All such meetings and visits of the faithful are aimed at strengthening and furthering friendship in faith and mutual sincere love for the pleasure of Allah. It is not for fanning passions and lusts. Islamic visits and revisits are only for pleasing God. Visiting .a patient and attending a funeral is also for this purpose

Manners for attending meetings

Among the manners and etiquettes of brotherhood and rights of brother-in-faith, it is necessary that when a brother is speaking, you must not interrupt him. It is ordered that you should listen to him patiently and reply only if necessary after he finishes what he is saying. Another point is that never say anything, which can make your friend angry. If, God forbid, your friend in faith becomes angry you should try your best to calm him. It is mentioned in a narration that you must calm him by making an .excuse in any way so that the meeting may end nicely

One more point is that if you

have to sit in a meeting with the faithful, you have no right to tell others what you saw .in him. Here is a story of magnanimity

He deafens himself for lifetime

It is written in the events of Shaykh Hatim Asamm that He was a scholar and a judge in the court of Khorasan. A respectable lady of Khorasan once sent a word to this judge that: I want to say something to you in private concerning a case. She took an appointment with the Shaykh went inside his room and began to talk about her case. During this talk, wind passed off her involuntarily. Naturally, a lady who has self-respect and is honorable in society becomes extremely ashamed and that too before .of a judge of the town

The judge said, "Do you not know that my ears have become hard for hearing for quite some time? I do not follow what you are saying. So please speak somewhat loudly so that I can hear what you are saying." The lady felt happy to know that the Shaykh was deaf and he could not hear that which could have disgraced her. She asked, "Sir, from when have you been afflicted by this trouble?" The Qazi said, "Do you not know it? For quite some time, and I could not hear anything of what you are saying now. Please therefore speak out loudly what you have to say." Thus not only at that time but also for a long time thereafter the Shaykh presented himself

as one who did not hear clearly. He came to be known as Hatim the Deaf (Asamm). It is written that he was not really deaf but had pretended to be thus, so as not to put a lady to shame.

The summary is that you should not reveal anyone’s secret. Do not spread whatever you saw in somebody. The Holy Prophet has said, “Gatherings are trusts.” So much so that it is ordered that even if a body washer sees any defect in any dead person he must not reveal it to others. Such orders are for protecting brotherhood. Indeed the believers are brothers. The faithful are eyes and ears of one another. So it should be up to this level of goodwill and well wishing for one another. If a Muslim raises a complaint, it is obligatory on all other Muslims to reach him to help him, whoever or whatever he or she may be. It is said, “If any Muslim cried, ‘O Muslims! Please help me’, then the one who does not go forth to help him is out of Islam.”

Faithful jinn comes to help faithful men

This story is written in Usul al-Kafi. Some Muslims were traveling in a forest (perhaps in Africa). It was burning hot. All had become extremely weak due to thirst. Everyone had understood that he will be dead soon. Suddenly a man clothed in white came up to them and shouted, “Please get up and drink this water.” When they raised their heads they saw this white clad person

with a vessel of water. All drank from it and got back to life and asked that person who he was? O servant of God! Who are you? You have come up to help us so kindly in this red-hot desert! Had you not helped us we were almost dead. We got back our lives. He replied, "I am one of the Muslim jinns. Like humans the jinns also have faithful .persons and faithless fellows among them

There are mischief-makers as well as sympathetic jinns. I myself am one of the Muslims and I myself have heard the Holy prophet saying, "A Muslim is the brother of another Muslim", and that a Muslim should never leave another Muslim without helping him and that he should not be dishonest towards his Muslim brother. I saw that my brothers in faith were in trouble. So I brought water for you." Then the jinn .disappeared

What I mean to say is that even Jinns have followed and believed in the brotherhood of faith and they act according to this principle, but what about the human Muslims. Should you not remember: The believers are but brethren? Should you not act accordingly and help your Muslim brother? If a troubled Muslim brother comes to you, you must help him with all the power at your disposal and remove his hardship for the .sake of God, for His pleasure

.Now just listen to this good tiding

Helping a believer equals ten rounds of Ka'ba

Both Imam Baqir and Imam Sadiq are quoted in Biharul Anwar, vol. ۱۶ that

they first, pointed towards the Holy Ka'ba and said, "Whoever circles it (does Tawaf) seven times gets the reward of six thousand good deeds and six thousand sins drop down from his scroll of deeds and he gets six thousand rank promotions," and then they said with regard to this tradition: "Anyone who fulfills the need of his brother-in-faith gets the reward of Tawaf and Tawaf and Tawaf...(and he went on counting till ".(ten

Of course, this is in proportion to the need which has been met with and that what .was the need and for whom and from whom

Once Imam Hasan was in Etekaaf (worship seclusion in mosque during the last ten days of Ramadhan) and it is known that during an Etekaaf, one should not get out of the Mosque as far as possible. One of the Shias came up and said, "I am indebted and one to whom I am indebted is not prepared to give me any respite. Please help me." The Imam said (summary of the story): I am really not in a position to meet your need .((Whatever I have is not sufficient for your purpose

The man said, "Then please make a recommendation and get some respite for me." The Imam got up, took up his shoes and came out of the mosque. One of his companions came up to him and asked, "O Master! Where are you proceeding, O son of the Holy Prophet!" The Imam replied, "I intend to stand a surety

for this indebted man." The companion said, "But, O Master! You are in Etekaaf!" The Imam replied, "I have heard from my father, Amirul Momineen, that the Holy Prophet said, 'One who fulfills any need of his brother-in-faith gets the reward of a Hajj, an Umrah and Etekaaf of two months.'" Then he went out, fulfilled the need of that .believer brother and returned to continue his Etekaaf

O Muslims! Fulfill the needs of your Muslim brothers to the best of your ability. A man comes to you. This believer brother of yours wants you to help him in the matter of money, honor or loan. Consider any kind of help a valuable occasion for yourself. How lucky is the man whose hand does a good deed and the trouble of a believer is removed. Win the heart of a believer. Make you believer brother happy. When such a helping believer comes out of his grave, he sees that an extremely beautiful person has come up to him saying, "Come up." The believer comes out of his grave without any fear and fright. Then that handsome personality leads this believer on the Sirat bridge right upto Paradise. When he intends to depart the believer asks, "O God's servant! Who are you? Where is Sirat (bridge over hell) and Grand Gathering (Mahshar)?" The bright face replies, "We have crossed both." The believer becomes highly astonished and asks, "Your company had made me so glad and happy that I did not have any

"?fear. Who are you

The companion replies, "I am the same happiness, which you gave to such and such believer at such and such time. You won the heart of that helpless person. You repaid the debt of that weak person. You pleased a believer!"

Equality with a Believer

There are so many narrations regarding mutual help in the book Al Ashrah al Wasail that I say with wonder: O God! For whom are all these orders and rules? It is obligatory for us to tell them to one another and also it is a must for us all to act accordingly. All these narrations are for being acted upon. They are divided into chapters; like chapter of brotherhood and rights of brotherhood and then there is the chapter of equality. This equality or mutual help is one of the conditions of brotherhood. It means, if you want to ascertain whether one is worthy of brotherhood ?or not, then see if he has equality or not

Muhammad and Ali like the two brothers Musa and Haroon

It is necessary for me first to take up the matter of virtues of my master, Ali, the Victorious Lion of Allah and it is brotherhood of the Holy Prophet with Ali. That is, establishing of brotherhood by the Holy Prophet. It mentioned in a large number of narrations of both Sunnis and Shias. The Prophet made Ali his brother by selecting him for himself. This is in addition to the general command of, "The believers are but brethren". It is indeed a wonderful narration. Muhammad wants to establish Islamic

brotherhood. All know what kind of selection Muhammad has. What an important selection! For example, he established this sort of brotherhood between Abu Bakr and Umar, Talha and Zubair, Abdur Rahman bin Awf and Uthman, Salman and Abu Dharr and between Miqdad and Ammar. This brotherhood was so wide that, for instance, if one of such two brothers goes to war front in jihad, the other who does not go should take care of the household requirements of the former. In short, the Holy Prophet made pairs of such brothers among the Muslims. The only one for whom he did not .mention a brother was Ali bin Abi Talib

Now, according to both Shia and Sunni narrations, Ali became gloomy. He said, "O Prophet of Allah! What has happened? You fixed brothers for everybody but not for me!" The Holy Prophet replied, "I have reserved you for myself." Then the Prophet went up the pulpit and declared, "O people! This man is my brother. O Umar! Your brother is Abu Bakr. O Uthman! Your brother is Abdur Rahman. But as for Ali, his brother is Muhammad: You are my friend and helper. You are my brother. You are my "...flesh and blood. You are my inheritor

Sometimes Ali himself lamented and said, "O Muslims! Who among you was the one whom the Holy Prophet made his brother except me?" That is, O unjust ones! O those who went forth and brought others ahead of me! What ruthlessness and what !perversity

Making brothers is a recommended deed

It is from

this matter of making brothers by the Holy Prophet that the Islamic jurisprudents and scholars have derived that it is a recommended deed to make such brotherhood with one or two or more Muslims. So it is mentioned in the narrations of Ahle Bait that it is desirable that a believer should find out a brother-in-faith for such brotherhood. So see who among the believers is more suitable for such brotherhood and give hand in his hand so that he may be your brother and helper, not only till the time of death but also right upto Paradise. Such brother forever has no selfishness, passion, lust or greed to weaken the bond of fraternity. Such brotherhood is not possible where there is self-interest. With such selfishness the claim of brotherhood is false. Anything .against ones wishes ends this brotherhood

Eternal spiritual fraternity requires that there must not be any selfishness and passion. Egotism destroys brotherhood. My comfort, my rest, my pleasure my taste, my entertainment; it takes one away from real friendship. Faithful friendship demands that 'I' and 'my' should become 'We' and 'Our'. One must become a lowly servant having humility, who sacrifices himself for other good persons among his .brothers. Only such behavior fulfills the covenant of spiritual brotherhood

This is why, the Imam in a narration, points out two signs for such persons.(۱) If these two signs are present the brotherhood will last. One when the time for prayer arrives, he sets aside all other affairs and proceeds

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Safinatul Bihar, vol. ۲, pg. ۴۴ -۱

to pray. Another sign of a faithful and reliable friend is that he helps his brothers in .faith both in ease as well as in hardship

In other narrations, it is also mentioned that a faithful friend not only ever gives trouble to others for his comfort but he also distributes his own comfort to his friend who does not have it. So much so that if one has two wives and his friend has none, he .divorces one of his two wives and gives her away to his friend in marriage

If he has two houses he gives one to his friend for the sake of equality. If he has only one servant, and if his friend has none, the former asks his servant to give some hours' service to his friend. Not only monetary help but there is sacrifice of life also in .a real spiritual brotherhood

(وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ، وَلا يَجِدُونَ فِی صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا، وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ، وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِکَ هُمُ الْمُفْلِحُونَ.)

And those who made their abode in the city and in the faith before them love those" who have fled those who were driven from to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it (is that are the successful ones."(۱

I am afraid if

۱- Surah Hashr ۵۹:۹

I explain this fully you may say this is strange and that now man is without a friend. I tell you a story of self-sacrifice for brotherhood in Islam.

Example on self-sacrifice

It is mentioned in Tafsir Majma-ul-Bayaan that once someone brought a gift for the Holy Prophet. The Prophet gave it to one of his neighbors. The latter too had a neighbor. So he gave it to his neighbor, as he was poorer than himself. Thus the gift went over to seven houses and, at last, came back to the Holy Prophet. How wonderful!

In this Tafsir it is also mentioned that Hisham said, "During the battle of Uhad, I went to see my cousin. When I saw him I found that he was breathing his last. I knew from his dry lips that he was extremely thirst and was unable even to speak. So I brought some water. When I tried to drop that water in his mouth, he closed his lips tightly and pointed towards another wounded brother-in-faith near him. When I went to the other person I found he also was about to die of thirst. I tried to drop some water in his mouth but he also closed his lips and pointed towards a third wounded warrior.

When I reached the third man I found that he had already died. So I returned to the second gentleman and I saw that he also was no more. Then I turned towards my cousin who also had already met his Lord. So

I returned with the pot of water." Now what Almighty God will give to such selfless Muslims? And what about those who snatch things from one another? But a true believer sacrifices his own life so that the life of his brother-in-faith may remain safe. The one who observes the rights of others gives benefit only to himself. Helping .others is, in truth, helping oneself

Part ۱۳

point

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ، وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا: لا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْراً مِنْهُمْ، وَلا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْراً مِنْهُنَّ، وَلا تَلْمِزُوا أَنفُسَكُمْ)

The believers are but brethren, therefore make peace between your brethren and" be careful of (your duty to) Allah that mercy may be had on you. O you who believe! Let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than "(they; and do not find fault with your own people. (۴۹:۱۰-۱۱

Material and spiritual aspects in social life

Man is in need of unity, co-operation and joining of hearts for securing of safety in this worldly life and for success in the Hereafter. If man wants that is worldly life and should pass with happiness and comfort, it is not possible by his own self alone. He needs a house, a wife/husband, clothing and food and also a carpet or a floor. This cannot be secured from one person. Therefore, he is obliged to co-operate with one .another

If people become one hearted and in one direction their lives pass with ease and nicety. Man and wife should be sympathetic with one another, so also a seller and a buyer both must have a co-operative integrity. If a happy life is desired, one must never trouble another due to selfishness. No one should play any trick with anybody. .One must never fear another. This peaceful life is for this world

.Meaning: Paradise is where nobody troubles anyone

But as regards the Hereafter, Faith, Piety and good deeds too cannot be acted upon solitarily. One cannot improve his Hereafter by sitting in a far off corner and remaining away from the world, the Faithful, the Religious brotherhood. How can Faith be obtained in this way? Faith is not a thing, which can be proud in someone's throat. One must, sufficiently, sit with a scholar, have contacts with the Faithful, so that the light of Faith and knowledge may benefit him. This cannot be attained by remaining aloof and .alone

It is mentioned in Usul al-Kafi that some people praised, before Imam Sadiq someone saying, "This person never comes out of his house. He forever and at all times remains busy in remembering God and the Hereafter." The holy Imam asked, "This one who sits in a lonely corner, how does he improve his religious behavior without seeing anybody?" These gentlemen do not attend Mosque for years. They never see ?a scholar; they do not read books. How do they inculcate Faith

If there

is anything, it is following collective discipline. It is not a thing, which can be taken to grave with oneself. Faith in heart has to be earned with effort. A faith, which is obtained after research and study and through knowledge, brings light (Noor) in one's .heart. This is with regard to the origin or foundation of Faith

Satanic obsessions, a result of loneliness, for loneliness

Every man always has Satans around him. They do not leave him to the lucky and successful. They put doubts and hesitations in his heart in order to shake his Faith. Such doubts are both about deeds and beliefs. The author of Urwathul Wuthqa has very rightly said that these Satans insert doubts at least about the appropriateness of the prayer leader so that one may not offer the prayer in congregation. So long as a believer is alone, Satan wins over him but if he is accompanied by another believer he becomes strong. It is a popular saying that is you break a stick once and then, after putting the two broken pieces one upon another, again try to break, it becomes .difficult as the two became one. Their strength has also doubled

So long as a believer remains alone, Satan is able to pressurize him. He puts more and more pressure on him until he takes away his Faith. The Satan does not leave man until he makes him deprived. But if one Faithful person acquired true friendship with another true believer and makes spiritual unity, Satan is not able to

create doubts in their hearts. Some persons become doubtful about Cleanliness, doubtful in recitation. Such things are due to loneliness. But if a believer befriends another believer properly and they become one hearted, then Satan cannot defeat them. There is a narration that our Shias do not fall in doubts that is; they are joined with us. The one who joined with Ja'far, who becomes united with another believer than Satan has no power to play mischief with them. Satan waits for a disagreement or dispute between the two. Satan makes efforts to separate them. All the endeavor of Satan is for not allowing two Believers to join with one another. Satan tries his utmost to create rift between the two, by pouring a doubt in one's heart. Anything, which is against one's liking, is the net of Satan. Then Satan fans the fire of dispute .and disagreement to make the two brothers separate

It is mentioned in Usul al-Kafi that the Imam says, "The Satan remains happy as long as a believer is separate and away from another believer. When the two brothers join ".together, Satan shrieks and falls down on earth

Who is the man who makes Satan shriek? He is the one who suppresses his own desires and passions. If such a faithful man, with a true heart and on the basis of truth and as per the Command of Allah, joins with a perfect Muslim, Satan and his doubts fail. Man is very much in need of a

.spiritual friend, especially at the time of his death

The last Prophet Muhammad is reported to have said that when one is about to die, he sees the faces of those with whom he had remained connected during his worldly life.(۱) If he had good friends he observes good faces. Otherwise he sees ugly faces. Woe unto you if you were a friend of a bad fellow. Woe unto you if you had friendship with a Satan. At your last moments that Satan appears before you. You face only misleading temptations. If you had a spiritual friend, his spiritualism helps you at the time of your death. Man requires much help (at the time of his death), which is provided by a spiritual friendship, which continues in the other worlds also after death. As I told you yesterday, a permanent friend is for this purpose. Such a friend strengthens your religion and faith. The number of such persons was always less and it is lesser in the present times, such spiritual persons who have no personal desires .and passions, friend who joins with you for God's sake. Only God can grant us that

The things which join hearts are ordered

The happiness and in this world and success in the Hereafter is, as I have said earlier, based on the joining (unity) of hearts. That is why, God Almighty, because of His Far-reaching Wisdom, through the mouths of His Prophets and Imams, commanded us to .observe all those things, which are effective for the purpose of unity of hearts

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Wafi, pg. ۲۱۰ -۱

Likewise prohibited and banned are all those matters, which create disinterest and dislike and hatred and separation of hearts so that the Muslims may not become disintegrated and both of their world and the Hereafter may not be destroyed. For example, at present, really speaking the lives of Muslims is not very different from the lives of the deniers. They are in adversity and so are we too due to disunion and .discord

No two hearts are united. You can see. Two twelver Imami Shias are observing the .same prayer, fast and piety. Yet they are not at good terms with one another

There is a strange disunity because of self-interests and selfishness. Their life is totally like the life a denier. They are being hit by deniers! For so many times it has been said how three million Israelis have overpowered two hundred million Muslim Arabs! Why so? Here I must cry out that the lives of Muslims are just like the lives of non-Muslims. As their world is like theirs, I am afraid their Hereafter too will be like theirs. Moreover the deniers have power and strength but the unlucky Muslims do not !have even that. It shows how will be their life in the Hereafter

Give importance of Islamic greetings

Come out of self-seeking attitude. Take from Islam that which makes hearts united. Beginning from Salam greeting upto friendship (brotherhood in faith) and self-sacrifice. Do not give up these virtues. Whenever you meet any Muslim, greet him with Salam. What for is this Salam? The

Arabic word Salam is based on the root letters Sa La Ma. It is a prayer or supplication. Salamun Alaikum means: I seek your safety and security from Almighty Allah. May you always be in peace. The Salam, which we recite during prayers, is: Peace be upon us and upon the righteous servants. Peace be upon you and the mercy of Allah and His blessings. How is it? Do you know its manners and discipline? Whenever you recite "Peace be upon us and upon the righteous servants," you must think of (and pray for) .all Faithful men and women

When you say: Peace be upon upon you. (As salaamu alaikum), if it be before a group pray for the entire congregation. If you are not in a congregation but are praying prayer alone, then you think of Kiraaman Kaatibeen (the angles who keep everyone's account of deeds) and all the Messengers and Prophets. All wish peace for one another from the depths of hearts, which then become united. Hundreds, thus wish safety of all, especially the leader of the congregation prayer. While concluding the prayer, the first Salam makes you think towards your right and the second towards the left. There must be unity. There must be integration of hearts. Thus the aim of everyone becomes one. Personal interest (selfishness) is driven out. You wish safety of each and every Muslim. Your only goal and aspiration is that no Muslim should .experience trouble anywhere in the world

After this Salam, there

is compliment. If one, in the meeting sneezes, it is recommended that a Faithful must pray and compliment him saying: Yarhamukallaah (May Allah have mercy on you) and the former also replies saying: Yaghfirullaahu (May Allah forgive you). Sneezing is a blessing. It makes one's head light, which is a kind of safety for the brain. Due to this sneezing, man feels a sort of relief. It is also mentioned in one of the narration that the Master of the Age said that sneezing secures a man's life for three days. Perhaps it means that it may protect the brain from apoplexy causing a sudden death. Some .have taken it to mean patience, which is not correct. Truly sneezing is a blessing

While associating with Muslims, give importance to cheerfulness, nicety of nature, love and good manners. Create amity and affection for one another. How graceful it is to host a believer can be imagined from the words of Imam Sadiq that: If the entire world turns into a morsel and if I put it into the mouth of a believer, I will think it .insufficient and feel that I have not done anything

Elements causing disintegration are prohibited

Islam has prohibited all those things, which cause hatred in hearts. It has prohibited everything, which distances one human from another. Rather, Islam has made it unlawful to cause grief to the heart of a Faithful, because it makes one close to and joining with Satan. We have told about this before. One of the prohibited matters, which

cause disintegration and dispute and grief is mocking and derision. It is mentioned in the Holy verse under discussion: O Believers! O those who believe in Qur'an! And O those who say: The hour of reckoning is to arrive! We are addressing you, not Jews or .Christians

They have no belief or faith. It is you who say that Qur'an is truth, Judgment Day is true and Muhammad is true. O believer! We tell you that to mock and to make fun of a Muslim is unlawful. Such derision causes disunity, which, as its consequence, drives you away from God's mercy. Woe unto the distancing which Satan brings between two of you. The men must not mock men, nor women should mock women. Arabic word 'Istihzaa' means to degrade or to make one lower. You utter a kind of word, which makes the other party degraded. It will be better if, here, I tell you some .narrations in this connection

Ummul Momineen Safiya, with Ayesha and Hafsa

Safiya, the wife of the Holy Prophet was the daughter of one of the nobles among the Jews, namely, Huyy Ibn Akhtab. After the Khyber fort was won by the hands of Amirul Momineen, Huyy was finally killed. This daughter of him had the honor of becoming a wife of the Holy Prophet. She herself had volunteered for this honor, which she was .fortunate to get. Ever since Safiya entered the Holy home of the Holy Prophet

Ayesha and Hafsa used to taunt this poor lady telling her: O Jew! Your

father was a Jew. This poor lady who had lost her father, was feeling happiness in the Holy House due to this honor, the two women wanted to sting her with taunts. They were mocking Safiya. So she made a complaint to the Holy Prophet. The Holy Prophet too became very sad and he told Safiya, "Why did you not reply: My father is Haroon as he was from the progeny of Prophet Haroon; that my grand uncle is Musa bin Imran and my husband is the Holy Prophet Muhammad Mustafa?" This example is .regarding mocking and giving insulting titles

Here is a believer, a faithful Muslim. Why do you mock him? Giving such titles is unlawful – You are as your father and mother were. Allah says: Do not mock and humiliate others as it is prohibited: O the one who mocks others! What do you know about a believer? May the one whom you are mocking is better than you in the sight of God. You look only at the outer side. What do you know, what is hidden inside? How many people are there who are not being considered worth any value by others on account of their outward appearance. Yet they are precious in the Sight of Allah. They are valuable in the view of God Almighty. How many people are there who sit on the ground, who do not have more than a pair of clothing and yet, in the sight of God, they ,are honorable

.respectable, having ranks and whose prayer is acceptable to Almighty Allah

The unknown Abdul Ghaffar who prayed behind Imam–e–Zaman

I remember one, the late Abdul Ghaffar, who lived in this very city of Shiraz about eighty or ninety years ago. He was in army uniform. Nobody knew about him. He used .to live in a solitary room of Madressah Khan Shiraz

None knew that he had acquired miraculous powers. He succeeded in praying behind Master of the Age. The only person who knew about this gentleman in Shiraz was the late Shaykh Mahdi Kajuri. This great man knew western sciences also. People knew him, as a scholar of western sciences, but only after it was too late, that is, only after his death. (Some old and aged gentlemen told me). This Shaykh comes to this Madressah Khan and says: O Muslims! Do you know what a precious pearl was this man (the late Abdul Ghaffar) and then tells them a little about his noble life and ?miraculous power

Even today, his grave is seen there in the old graveyard of Shiraz. It is a place where God answers people's prayers. Apparently there are writings of the late Shaykh Kajuri so that the faithful may go there and request Almighty Allah to fulfill their needs. It is written there: It is being witnessed that this gentleman was fortunate to see and perform prayer behind Imam Mahdi. This great and noble man had much recognition of Allah, even though, outwardly he used to wear army uniform and nobody .recognized him

I would like

.to give you an example

May be he has friendship with God

How do you know? Maybe the one whom you are mocking and at whom you are looking with contempt is one of the friends of Almighty Allah? What do I know? Woe unto you if the one whom you mock is a friend of God. You mocked him or her without knowing and recognizing. Be, therefore, warned. Woe unto you if you offend a friend .of God

You say: Where is the friend of God? What do I know? None except God recognizes His friend. It is a hidden matter. Man should respect everyone. He must never mock anyone. He must never insult anybody. There is no open criterion, for example, the priestly turban. Even wonderful piety too is not the measure. The very first limit Piety is sufficient. I do not know who was it? If someone gives pain to the heart of a friend of God, he has, as if, given a challenge to fight with God. He is hated by God. There are (many narrations to show this.(١

Compensate your oppressions through repentance

Now I recite the last verse and deduce therefrom: Anyone who does not repent is an oppressor. The last verse is a good tiding and an invitation for repentance. Come let us act upon it. O Muslims! O those who have, during their lifetime, committed these sins. We said: Do not mock a believer. But you disobeyed this Command. Who is there among you who did not do such sins? Who feels assured that he never mocked

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Safinatul Bihar vol. ٢, pg. ۶٩٠ -١

.or ridiculed a Faithful, has not given a degrading title to anyone

Now, if it is so then make repentance and say: O Lord! For the sake of the reverence of the holy month of Ramadhan, have mercy on my tongue as I have through it, committed sins of every sort. Kindly make me pure. Secondly, make those also pleased with me whose rights I ignored. How do I know? Tomorrow, on the Day of Judgment, someone comes to me and holds me by my neck, saying: Do you remember, at such and such time, at such and such place, you had made a fun of me? My Lord! For the sake of Your Greatness, if I have, during my life, insulted any believer, please forgive me and also make that believer pleased with me. Allah is bountiful. His treasure it full and overflowing. If you did not repent, you are an .oppressor. The gate of Forgiveness is wide open

What is the fault of a donor if a beggar is lazy? Everyone or anyone who does not repent is an oppressor. Now, come. If you remember, recall it. If you do not remember, God does know it as it is in your scroll of deeds. O My Lord! Please pardon the sin of mine whereby I, with this tongue to mine, trampled any right of any believer, insulted any faithful, kindly forgive me. Let us come out of oppression and recite Dua Tawbah along with Zainul Abideen. Imam says: O

My Lord! For whatever I have done against Your wish or for whatever has been the cause of the declination of my friendship with You, for whatever utterance my tongue .has made which You did not like, I seek Your Forgiveness

The Holy Prophet has said, "Anyone who insults another believer or mocks any faithful is hated by Almighty Allah." I do not know what God will do with those who did such things with Husain, who mocked him and who shouted, "O Husain! Look at the water of river Euphrates. How its silvery waves are swelling. But we will not allow a single ".drop of it to reach your throat

Part ۱۴

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا لا يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ، وَلا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ، وَلا تَلْمِزُوا أَنفُسَكُمْ، وَلا تَنَابَزُوا بِالأَلْقَابِ، بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ، وَمَنْ لَمْ يَتُبْ فَأُوْلَئِكَ هُمْ الظَّالِمُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنْ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ)

O you who believe! Let not (one) people laugh at (another) people perchance they" may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust. O you who believe! Avoid most of suspicion, for surely "(suspicion in some cases is a sin. (۴۹:۱۱-۱۲

Today is Friday

of mid-Ramadhan. By the Grace of God, we have succeeded in fasting for the first half of the holy month. Let us hope further that Almighty Allah will make us succeed also in fasting for the another half of this month and also in benefiting from the recitations of the Holy Qur'an and in spending for His pleasure in various ways.

Friday is the spring season of sending Salawat:

(إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.)

"Surely, Allah and His angels bless the Prophet. O you who believe! Call for (Divine) blessings on him and salute him with a (becoming) salutation."(١)

It is mentioned in the book Kashful Ghummah that Imam Hasan said, "My father Amirul Momineen said that the Holy Prophet has said, 'At any place and in any time you may be. Do not stop sending Salawat on me as your Salawat reach me.'"

As per the Holy verse, anyone who does a good deed gets a tenfold reward for it:

(مَنْ جَاءَ بِالْحَسَنَهِ فَلَهُ عَشْرُ أَمْثَالِهَا)

"Whoever brings a good deed, he shall have ten like it,"(٢)

Anyone who sends Salawat on the Holy Prophet once, the Messenger of God will remember him ten times and prays in his or her favor. What a dealing full of profit this is!

Salawat and rescuing in times of trouble

Once a believer, in Mecca, instead of every Dua, sent Salawat on the Holy Prophet during Tawaf (circumambulating) of Ka'ba. What he recited after concluding a prayer of Tawaf was Salawat. During his Saee between Safa and

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١- Surah Ahzab ٣٣:٥۶

٢- Surah Anam ۶:١۶٠

Marwah was Salawat. Everyone else was reciting particular supplications in Wuqoof at Mashar at Arafat and Mina but he was busy sending Salawat. People asked him, ".“How is it that we do not hear anything from your mouth except Salawat

He said, “There is a story behind this. I had my father who fell ill and almost fainted during this very journey for Hajj. I saw that his condition was very serious and hard. His face had darkened like a grave. I sought refuge in God and prayed: O My Lord! Please do not make my father die in this condition (which shows Your anger). He (father) is weeping and crying: I am burning. It is a terrible fire. I took refuge in Almighty Allah and said: O My Lord! Please do not make my father die in this condition. It is disgraceful for me. Before long, I could see that in the last moments, his condition .changed

His face slowly-slowly turned bright showing signs of relief instead of distress. Then he departed from this world with ease and in tranquility. Then I said: O My God! Shall I know how this change came about? Then I saw my father in a dream that he was very happy. I asked about his condition. He replied: My deeds and manners were the cause of my condition, which you saw earlier. But then came a voice from the Holy Prophet of the last age: O the one who sent many Salawats on

me during his life! Now is the time for me to recompense you. So all this rewards from ".Muhammad in return of Salawats

?From where and for what I came here and where I am going

These are the first questions, which are asked by the original nature of human being. These questions arise in everyone's heart. What is the aim of our life? For what are we created? What is the way of our happiness? But most of the people have stifled this human nature. They have engaged in other things. Otherwise all seek happiness, .by nature

What is the aim and goal of human life and of the creation of entire universe? There is no way of knowing it except by asking the Lord of the worlds! Who is the Owner of the universe? If all the people together put their minds and brains for searching a reply to this most important question, the aim of creation, they cannot succeed. Minds of all are similar in this matter. The brain is imperfect. We must ask the Lord and Owner of .the universe. The One Who created says: It is only He Who knows

(أَلا يَعْلَمُ مَنْ خَلَقَ؟)

"Does He not know, Who created?"(١)

So ask the Lord: O Lord! For what You created me and this universe too? What is the ?aim of creating us? What is the way of our success and happiness

Knowing God and worshipping (serving) God, aim of creation

The Holy Qur'an says in clear terms: We did not create Jinn and men but only for :serving (knowing and then worshipping) Me

(وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ)

"And I have not

(created the jinn and the men except that they should serve Me."(۱)

A Hadith Qudsi says: Whatever you see, We created it for you, various fruits, many kinds of vegetables and different animals... Every bounty is for man and man is for Allah. Man has been created for God, for recognition and for serving (worshipping) and for loving, for recognizing God and for befriending God and for worshipping .(serving) God. This is the aim

This is the happiness of human beings. If man walks on this way, every good luck and happiness is for him. The path of knowing and serving God can make man benefit from a pious life. If he does not deviate from this right path, he tastes the sweetness of this path. But if he does not tread this path and goes after lusts and desires he gets nothing except misery, regrets and ill luck. His life becomes worse than that of an animal. Every animal's life is better than his as he distanced himself from the aim of .his life

The aim of life is to see the bounties, to recognize the One Who provided these bounties and to befriend Him. So, open your eyes. Do not consider yourself away or apart from God. Do not imagine that you are independent and self-sufficient. Do not be in illusion that the burden of life is borne by you. Know that you have God; that you have a Creator and the One Who brings you and takes you

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۱- Surah Zariyat ۵۱:۵۶

away and Who protects you. Your life is being directed by God. Lest you associate yourself with God. The life of man is sweet only when he understands that God is there; that the Lord Creator of the universe is his helper and protector that He is his .life's Director

His reliance must by on Only One God. Woe unto man who distances himself from God and imagines that he himself is bearing the burden of his life and that he must manage his affairs himself. At that time, many doubts and superstitions and aspirations and sorrows overtake him. How then can he taste the sweetness of life? A man's life is tasteful only when he sees and knows that every bounty is only from God, if he praises and glorifies only God, be he on his own dining table or on that of anyone .else

Reflection of his radiance, wherever you see

In some of the villages they cultivate paddy. You can see as if there is a divine dinner-cloth of several square yards area, which provides good rice to His servants. How much pleased is a monotheist believing in Only One God looking at this grand gift for millions of His servants. Likewise are the growing of wheat and barely and other food .grains in every season

Meaning: I am very much pleased with the universe as the universe is pleased with .Him. I love the entire universe because the entire universe is from Him

Take up some earth and kiss it and put is on your eyes as

it is a divine bounty. How much water God Almighty has provided for His servants. A true Faithful person drinks this water with happiness and thankfulness. To suck (drink it slowly) it is recommended, that is, to drink a glass of water in several phases slowly – two or three phases and to say: Al hamdu lillaah (Thanks to God) every time.

Truth and reality about bread is also known. A believing (believer) person eats every piece of it with a profound feeling of gratefulness and happiness. This is the life of a man. If man lives like this and, especially, follows the recommended hints while eating and drinking, it also ensures his health and safety. If you do so you will not fall ill. Insure yourself in this way: Until you are hungry, do not eat anything and stop eating before you are fully gratified, that is, eat two or three morsels less. Similarly it is mentioned in the manners of eating: The morsel must be little in size. Secondly, do not make haste in eating and chew the morsel well.(1)

The longer food is in mouth and the more it is chewed the better for digestion. Firstly, the food is in mouth. The more saliva mixes with food the better for its turning into strength of body through digestion. Make no haste. Sit respectfully and with discipline on the ground on the dinner spread of God Almighty without any show of pride or arrogance as it is seen in

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1- Safinatul Bihar, vol.۱, pg.۲۷; Lughate Aql

modern manners, as they eat standing. God's bounty is very great. If something is placed on bread, lift it up. Bread is respected do not cut it with a knife. Kiss it.

Consider God's bounty precious. It is undesirable to cut. If man follows these manners of discipline and eats food with a feeling of profound gratitude towards Allah, it is better both for his this worldly life and also for his eternal life in the Hereafter. Both his body and his soul will be restful. But if there is not attention and gratitude, he is like a four footed animal, like a cow,

(... وَيَأْكُلُونَ كَمَا تَأْكُلُ الأَنْعَامُ)

"...and eat as the beasts eat...(۱)

How does a donkey eat? Same is the manner of these people on their dining tables. Only belly – nothing else! Woe unto them if there is extravagance also. They hurl down morsels after morsels chewing less. Then they vomit – sour taste. It is due to deteriorating of food (undigested) in stomach. His body suffers. His head turns giddy. He does not understand things for some days.

By the way, the remedy of such condition of stomach is, according to Avicenna, not to eat anything for a period and to eat fragrant things like pear, sweetbrier.

Man's prosperity is in knowing Almighty Allah

If man walks on the path of humanity he fully tastes the sweetness of life. The path of humanity, the aim of man's pure life is that he must be serene and sincere towards his Lord. He should be pleased and happy

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۱- Surah Muhammad ۴۷:۱۲

with his Lord, he should not have any bad opinion in the matter of his Lord's decisions and decreases. The path of man's success and welfare is such knowledge. See God along with every existing thing and realize that you and everyone and everything is :subject to Him

Meaning; O the One Who is the creator of everything. Humble earth became strong with Your Power. The entire universe is under Your Sight. We exist because of You .and You exist by Yourself

Look at your own self fifty years back. What were you a hundred years ago? Say: A handful of dust in wilderness. Is it not true? These dusts, by and by, became rice or gram or bean or wheat. Father and mother devoured it. Particles gathered and, finally, man was born. After all, who brought them? Whose powerful hand collected these particles from forest then brought them from fathers back to mother's womb? What a wonderful construction? O the intelligent man! Tell justly. Did you yourself made these changes from beginning to end? What is happening constantly at every instant in your body...Who brings about all these functions? Then what has God held up from you? What defect you have? Look at your teeth. When you came out of your mother's womb your stomach had no strength to digest any solid food. What food for you lighter than milk and that too from the breasts of your mother! That too is such an astonishing manner where by it does not

?pour out of breasts despite a number of holes! Who made all these provisions

Water carrier recognized God through his water skin

Once a water carrier brought water to the late Hakim Bashi, the great. You know, in olden days, there were no water taps. A water carrier, with his water bag made of leather, came to the late Hakim. The latter asked the former, "O gentleman! How did you recognize God?" The water carrier replied, "Through this watering which is on my "?shoulder." They asked, "How

The water carrier replied, "This bag has not more than one hole, the only one from which water goes in it and comes out of it. I tie up this mouth firmly, after tightly wringing it up. Yet some water seeps out of it. But when I look at my own body, I see that there are several outlets both up and down in it. My belly is full of water and food .and air. Yet nothing ever seeps out of it!" Say: Allah is the best Creator – Glory to Him

Female breast is full of milk. Yet no drop comes of it though there are several holes in it. Why? It is so, so that the breast may be useful for the baby. Whenever it wants to suckle, it sucks the breast and gets milk. When it does not, the holes close up. The milk !never spills out, nor is it stifled

Pessimism and mistrust destroys mans life

I want you to know that a man's way to be happy is that he should have always a good

opinion about his Lord. He should be happy with Him. He must acknowledge His bounties. He must be extremely drowned in thankfulness to Him. If he has a bad opinion about God, he is deviated and he will have nothing but grief, ill luck and misfortune. The reason why the man of today has become so miserable and restless is that he has distanced himself from his Lord. He looks at everything but not at God. .He trusts everyone and everything except God. He says: I have this and that

What he never says is that 'I have my God with me'. That is why his life does not become better. Rather it is likely to become worse. By way of example, today, Switzerland is on top of all the countries of the world from the viewpoint of security, liberty and civilization. So naturally, people over there should be most happy and peaceful. But, as is reported by the press, there are a record number of suicides in that country! So, something is wrong somewhere. There are no apparent reasons for such suicides. It is not due to lack of money or power or independence. The defect is somewhere else. It is their distance from God. As man here has gone away from his Lord, he feels that he is alone and without any support. There is no other cause for this pitiable condition. He has a bad opinion about the universe. He has considered life aimless. A man who

.has such opinion about this world and Hereafter cannot get anything but ill luck

(... الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ، عَلَيْهِمْ دائِرَةُ السَّوْءِ، وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ، وَساءَتْ مَصِيرًا.)

The entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is...“ wroth with them and has cursed them and prepared hell for them, and evil is the (resort.”(۱)

They have bad opinion about God’s messengers about the goings on in the world of existence, about the creations of God and, let me say, above all, they have a bad opinion with regard to themselves also. They have no good opinion about fellow human beings. What do they think about themselves? They have considered themselves animals. What do animals do? Eat and mate! Another passion for man is to gather wealth and seek beautification. Such animal-like inclinations have made man .consider himself a miserable. He has forgotten himself because he has forgotten God

(وَلا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْساهُمْ أَنْفُسَهُمْ)

And be not like those who forsook Allah, so He made them forsake their own“ (souls...”(۲)

Everyone considers others as dishonest and they only look at the dark side. No one thinks of virtues. It has become their habit to find faults in everyone because of the .misconception mentioned in the verse under discussion. Here is an amusing example

A Melancholic youth turns into a cow

It is written that during the rule of Izzud Daula Dailami, a youth belonging to the tribe of Diyalama, connected with the ruling powers, suffered from melancholy, which is an illness

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۱- Surah Fath ۴۸:۶

۲- Surah Hashr ۵۹:۱۹

of psyche and which is connected to both brain and body. It alters the temperament, increases ones anger and intensifies the emotions. He regards whatever comes to his thought as reality. It is indeed a serious and troublesome calamity.

What is real appears to him as imaginary and imaginary things appear real. For example, suppose he is sitting in a garden. Suddenly a thought comes to his mind that all the trees, plants and greenery have caught fire and going up into flames. Thus his mind makes him see that everything is burning before his eyes. This poor youth had become melancholious and he imagined that he was a cow. Then he began to moo like a cow as he remembered that sound well.

Then this devilish imagination turned more serious. People tried to give him food, but he resisted and said, "I do not want such food. You must, today, cut off my head and cook my flesh." He obtained promise from the people that they will surely slaughter him and prepare various kinds of meat dishes. The poor parents tried their best to give him human food but he just pushed everything back. By and by he became weak and thin. All the relatives feared that he would soon die. So they sent a word to Izzud Daula and sought his help in this matter. Izzud Daula asked Iran's best doctor to attend this case. The expert physician also accepted the job. The way in which the doctor

.treated the patient is also very interesting

He (the doctor) said, "When I come to you, you people should not address me as a doctor. You must say that the butcher has arrived. I pretend to be a butcher. When the youth says, 'Slaughter me as I am a cow', tell him, 'All right, we have brought a butcher for you.' Then I know what to do." So the people said to that youth, "Today, the chief butcher is arriving to cut off your holy head, to divide your meat into two portions for making minced and roasted meat." This made the youth quite happy. He asked, "When will the butcher come?" They replied, "Today is the appointed day." So the youth was awaiting the butcher and the parents and relatives of that youth were .anxious to see what the chief doctor would do

Then came the doctor who had worn a butcher's dress and was holding a knife in each hand. He was rubbing the knives to sharpen them. On reaching them, he asked, "Where is the cow?" The youth himself mooed like a cow indicating that it was he. The doctor-turned-butcher said, "Very well, bring it to the open space in the garden." The youth came himself to the garden very happily and lied down at once with his head ready to be cut off. The butcher then said, "Very nice. Now tie up its hands and legs by way of precaution because, some cows fling their legs making

our job difficult." The doctor was trying to convince the youth that what he wanted was about to happen soon, so that he may be treated in the way the doctor has .planned

Finally he repeated, "Tie up his hands and feet firmly." They acted accordingly. Then the 'butcher' knocked at the youth (cow's) back and also at his chest and shook him with a jerk. Then he asked, "Who is the owner of this cow?" The father of the youth came up and asked, "What is the matter?" The 'butcher' said, "Cow's meat is a nice food, but people usually feed it well to keep it healthy and get good beef. Only then do they slaughter it and benefit from its beef. This cow has no flesh. It is so weak! How should I slaughter it?" The father asked, "Well, then what should I do?" The 'butcher' said, "For the time being, take it back and give him food so that it puts on more flesh." The youth heard this and understood that the butcher was right. People do not .slaughter a cow unless it is fat and fleshy

So he said, "All right, bring whatever food is there so that I may eat." The doctor prescribed some medicine. The youth took hoping to become fleshy enough for slaughter. After a month or forty days, the medicine showed its effect and his melancholy decreased and then vanished altogether, and the youth realized that he was human, not a cow. That

he was the eater, not an eatable. Man is not in the control of a cow. Cow is subservient .to man

Melancholy has overtaken most people today

You heard this story. Now, believe me. Today, most of the people are affected by a kind of melancholy, some clearly and some not so clearly, but all consider themselves animals. What is an animal? Its function is lust and passion, either stomach or that another inclination. It can do nothing beyond this. He says, "When I die, it's all over. What is hereafter and what is eternity, spirit, night in the grave, Paradise and hell? What is all this?" Are we different from cows? Cows and donkeys are free. Male and female animals confront each another in the streets. What happens when a female .ass arrives and a male donkey's sees her? It is like some youths of today

What is their behavior in gardens, on roads, in cinema houses? He says: Man must have liberty. Man is no different from a cow. Why? Why should there be any difference between the two? Have the female animals any hijab (veil)? All their bodies are bare. What is the difference between them and these two-footed animals? How are these women of today different from female donkeys? To what extent the melancholious man has advanced? They have missed their reality. For what are you created? In what type of a pit have you hurled yourself? They consider dancing as a ?perfect art! Monkey also dances. Is this the aim of creation

p: ۲۵۶

O people! Why have you ignored and lost your reality? You must get treatment for this .melancholy. Now let me show you the treatment

I ask you: What is your play and pastime, your dances, your films? Is all this meant for you? They say: Well, we do not make any distinction between a man and an animal. We must be free and at liberty. We must have entertainment. We should have pastimes. We ought to have television. In reply they must be told: Well, gentlemen! It is nice what you say. Verily, man requires entertainment in the house from morning to evening. Outside, one should attend cinema at least for two hours every day to kill .himself. Right. A cow must have some flesh so that people may eat its beef

We also say so. We confirm it. O Man! You certainly do require entertainment, but healthy entertainment it should be. It should give true pleasure to your heart, not temporary and superficial. It should not fan the fire of passion inside you. These cinemas! Apparently there is pleasing entertainment therein, but it instigates passions and lusts in everyone. Consequently, a married man becomes disinterested in his own .wife and runs after another woman

What a disaster it brings. What dirty corruption! I have repeatedly said that women who get distanced from their own houses finally fall down in dens of vice, due to these cinemas and television shows! How many men are there who did have warm households, wives

and children whom they have now discarded. What kind of entertainment is this? How ?much fiercely man burns from within after this entertainment

Violence after watching films

A few months back there was a news report published in Iran. In a city, a ten-year-old boy killed his three years old sister in their house. He had killed her with a knife. Thereafter, police and court made inquiries to find out the motive. Finally, it was found that the child had seen a violent film on his home television and was influenced by the violence shown in it. O fathers! Bring televisions in your homes and turn your children .into killers

Is this entertainment? It inflames fury and frenzy of passion and lust. What a fountainhead of lust, greed, passion, desire and sin, the five fingers of the devil's hand! How does it drown you in a dirty well of misery and restlessness! Yes, you require entertainment, but it should be healthy entertainment. Almighty God says in :Qur'an

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ، فَبِذَلِكَ فَلْيَفْرَحُوا، هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ)

Say: In the grace of Allah and in His mercy- in that they should rejoice; it is better" (than that which they gather."(١

Be happy and experience pleasure when you spread your dinner-cloth, when you eat this precious bread. You are tasting God's bounties. Be happy with it. Where was this bread before it came into your hands? Thousands of hands had done their job before .it reached you

,How tasteful is the morsel, which has reached my hand and mouth. The cloud

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١- Surah Yunus ١٠:٥٨

the wind, the moon, the sun and the sky all have performed their duty to provide me !with this piece of bread

God's grace in Marital life

Look at your wife and be happy and thank God Who made you contented lawfully in the matter of your natural sexual instinct and safeguarded your Faith. How has He made this lady a means of your rest, peace and gratification. God made her a means of rest and peace for you, through a permitted and lawful sexual benefit. This is .entertainment. So be happy with the God-given grace

O women! Be happy and pleased by looking at your husbands. God, through this man, protected your faith, your chastity and your honor. He brought you out of loneliness. The duty of you women is to adorn yourselves for winning the hearts of your husbands. The Holy Prophet has cursed those women who give up beautification for their husbands. You should behave in such attractive manner with your husband that he may never be inclined to look at any other woman. You must take care of your husband's attention through love, kindness, pleasing manners and adoration. There are numerous narrations regarding man's pleasure while meeting his wife and the .wife's pleasure while meeting her husband

Children also are a bounty given by God. They take you out of loneliness. It is indeed .God's great grace

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ، فَبِذَلِکَ فَلْيَفْرَحُوا، هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ)

Say: In the grace of Allah and in His mercy- in that they should rejoice; it is better"

(than that which they gather."(1)

It is also mentioned in narrations that Grace of God means Muhammad Mustafa and Mercy (Rahmat) of God is Ali bin Abi Talib. They show the path of humanity. They show how to attain the aim. It is being happy with God by looking at His bounties. Pondering over God's construction of the universe gives pleasure to a healthy heart and mind. O wise and intelligent man! You observe that a truckload of watermelons arrives in your town. It has come from quite a long distance. Say: O Lord! What a wonderful thing You !did you for Your servants

How pleasing it is in this terribly hot atmosphere and also so sweet. Bless also the cultivator who worked for its growth. Always look at the bright side of everything and feel happy. Do not find faults with everyone and everything. How much labor the farmers have undertaken in this hot season whereby this watermelon came to you at this time of breaking the fast. Now, while eating it, be mindful and think about the several hands, which toiled for this purpose. Under whose control all of them are? God and only God. It is You and You, O Allah! Who turned dry branches into green foliage !to provide us with sweet grapes? How thankful should all of us be to Him

Appreciate the bounties of hand and tongue. Is there anyone who offers due thanks (and gratitude? (Persian couplet

O man! Whenever you face some difficulty, you forget

Surah Yunus ۱۰:۵۸ -۱

all other positive points. Do not have any bad or adverse opinion about God's creation. Instead of 'Remembering God's favors' they distance themselves from God and say the days are now very difficult, the situation is very bad, the market is dull. He does say not even a single word of thankfulness to God and His favors. This is being away .from God and having an adverse opinion about His creation

It is mentioned in a tradition that some people told the fourth Imam (Ali Ibnul Husain), "O Master! There is much inflation." The Imam replied, "Let it be. What about it? God ".will give more

When a pound of bread cost one rial, God was giving us one rial. When it became costly He gave a Tooman to us. Now also he will give in proportion to it. The habit of having bad opinion about God must be given up soon, with the help of God, of course. Otherwise, I have no ability to make you look nicely towards God and know Him correctly. I cannot even make you have a good opinion about yourselves. This cynical pessimism of yours, this illness of melancholy can be cured with the Qur'anic medicine .– the spiritual medicine

The dog's white and strong fangs

It is mentioned in narrations that some companions of Prophet Isa saw a dog, which looked very ugly and horrible. They expressed their hate towards that dog. Jesus Christ said, "Why do you not look at its fangs. How nice they are?" God Almighty put them in

.the mouth of a dog. How strong they are. They can crush hard bones by them

O Muslims! How much grateful should you be to Almighty Allah! Do not, always, look at the dark side. Look at the bright side also. How beautiful is Nature! If you see a fault in someone, do not consider it absolutely bad. How do you know that he will not do a good thing, which may dwarf his shortcoming? For example, someone usurped your money. Yet you should never say: O God! What a bad person You created! Yes, he did a wrong thing to you. Yet it is quite possible that he has some hidden virtues, which .may make him nice in the sight of God

What you see apparently is that he is a sinner. Never look hatefully at anyone even if he is disbeliever, Jew, Christian or an atheist. We do not say that you should not act upon 'Nahy Anil Munkar' (prohibiting evil). Do prevent one from evil but do not think that he or she is absolute evil and that you yourselves are absolutely good. It is possible that, despite having drawbacks observed by you, that person may have some virtues, which are liked by God and may be their value is higher than what you imagined. You have remembrance and good attire. He may have generosity and charity. You may be reciting Ziyarat Ashura often and may be spending a lot in the ?path of Allah. Who is better

To spend money or to spend words! It is better that we understand this from a .narration

A Generous disbeliever is better than a miser Muslim

Three polytheists came to Mecca and swore before their big idol and swore among themselves that they will go to Muhammad and kill him. So, with a view to kill the Holy Prophet, they traveled from Mecca to Medina. Angel Gabriel informed the Messenger of God that such and such three fellows are on their way to kill you. The Holy Prophet, .after the Morning Prayer informed the worshippers of Only One God of this matter

Then he asked the gathering, "Who from you can suffice these three fellows?" No one uttered a word. Then the Holy Prophet himself asked, "Where is Ali?" They replied, "Ali is suffering from eye trouble." He asked them to inform Ali. So Ali was informed. He came up. In short, he covered himself with the armor of the Holy Prophet, took his sword and went out. After some stops, he met those three fellows. The one who was "?more robust and scurrilous than the other two asked, "Who are you

Amirul Momineen replied, "I am Ali bin Abi Talib, the cousin of the Holy Prophet of God." This abusive and ruffian fellow burst out, "I make no difference between you and Muhammad. We have decided to finish Muhammad. So now let us kill you just as Muhammad." Then he attacked Ali with his sword. Ali countered his attack with his sword. Suddenly, as per narrations, there flashed a lightning

and the word of the Prophet of God reached the ears of Ali. It was a heavenly voice mentioning: O Ali! I have opened up the joint of his armor nears his neck. Hit him at .this particular place

Amirul Momineen also, accordingly, gave a hit at the said place, which was widened by a heavenly hand. Though hit badly the fellow did not fall down. Then came another heavenly voice: O Ali! Give another hit on his thigh. With this second attack the bully fell down. Without any delay, Ali cut off his head; the other two fellows finally understood that this was the courageous and the powerful Ali. They said, "O Ali! We have nothing against you and we submit. Our companion, whom you killed, was as strong as a thousand warriors. We have heard that your cousin Muhammad is a kind gentleman. Please take us to him." Amirul Momineen tied them up and took the two along with the decapitated head of the third accursed to the Holy Prophet. Then he .narrated the whole story

The Prophet looked at one of the two and said, "Say: There is no god except Allah, Muhammad is the messenger of Allah and believe in Islam and enter peace. Give up devilish thoughts and become Muslims." No war, no killing! But see what ill luck man brings upon himself. The first of the two said, "O Muhammad! It is easier for me to place Mount Abu Qais on my head than

leave my idols and say, 'There is no god except Allah.'" The Prophet said, "Kill him as he is a fatal substance, a grave obstruction and extremely dangerous." So he was .executed

Then the Prophet said to the second one, "Believe in Islam. You saw that your companion did not believe in Islam and was punished. Put faith in Islam and become a Muslim." The man pondered for a while, and then said, "O Muhammad! The truth is that I do not like to live in this world, as my friend is gone. Make me also join him." The Holy Prophet said, "O Ali! This man himself desires that we should make him join his friend." When Ali took him, Jibraeel arrived and said, "O Muhammad! Do not kill him, because he has two qualities." A note should be taken of these two virtues which God likes: First is his generosity and munificence – equity and bounty – that is, man does not consider that his wealth is of and from him only. He considers it as belonging to all, may he enjoy it or anyone else enjoys it. If someone else sits on his dining table he becomes happy thinking that someone is benefiting from his wealth. Woe unto a miser. It is mentioned in some narrations that a miser is near hell despite his worship (and a generous person is near Paradise despite being a disbeliever.(١

Another thing is good behavior. God likes it very much that man must be

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Safinatul Bihar, vol. ١, pg. ۶٠٧ -١

nice while talking and be good while behaving with others, in his dealings, during his journeys, in his gatherings, with his friends and companions, with his wife, with his children, with his neighbors and in his society everywhere.

Finally the Holy Prophet said, "Ask Ali to release him soon." When he was freed the disbeliever asked, "O Ali! How did this happen?" Ali replied, "God sent a revelation commanding us not to kill you." He further asked, "Why?" Ali replied, "God has said that we should not kill you because you have two virtues: Good behavior with people and generosity." That man said, "You are right. It seems Muhammad is telling the truth. The Lord of the world says the truth. God is the witness that during my whole life I never considered even a dirham from my wealth as my own exclusively. I never considered myself the owner of anything. I never said, 'This is my property.' It seems Muhammad is absolutely right. I witness that: There is no god except Allah and I witness that Muhammad is the messenger of Allah." So, his good behavior and generosity led him to Paradise. O Muslims! Know that miserliness of a Muslim leads him to hell.

Therefore, O Muslims! Never look at anyone with contempt and hatred. How do you know that when you condemn someone for his dress he might be doing good deeds secretly which God likes!

Damascus Police Chief, a true Shia

Sayyid Jazaeri says: Some Iraqi Shias traders told me this story: During their journey to

Damascus, after midnight, they had to go to a public bath. All had woken up and were intending to first go to the bath and then to the mosque for morning prayers. On their way, the night police patrol detained them and took them to the chief who asked them, "Where are you from?" "From Iraq," they replied. He said, "They must be Rafidi thieves; take them to my house. We shall condemn them tomorrow." These poor Shias did not know what they were facing. They were detained in the house of the police chief till morning next. They saw that the police chief, at dawn, dressed up, made ablution and recited Qur'an and supplications like a Shia and also offered .prayer like them

How strange! He was behaving like a great Shia scholar. He continued his rituals till sunrise. Then he called for these Shias. His men brought breakfast for all. Then he said, "Gentlemen! I tell you that I am a Shia and also I am not in need of the government salary. I am well to do and I own properties. I took up this post to help my Shia brothers because I know that these Sunnis have enmity against them. I bribe the authorities to hold this post so that, in case of need I may help people like you." Then he took breakfast with them and said, "Now you may leave safely." These people .were very much surprised and they said, "Indeed we were astonished

We thought bad of this police chief but afterwards learnt that in fact he was gentle ".and good-natured person!

Imam Sadiq's message a courtier of Mansoor

A man told Imam Ja'far Sadiq, "O Master! I am in trouble in Mansoor's court. What should I do?" The holy Imam said, "There is such and such man in that court. Whisper in his ears, 'Ja'far has sent me to you.'" This man came to the court next morning and saw that man matching the Imam's description. He was the favorite of Mansoor. The troubled man told softly in his ear, "Ja'far has sent me to you." He humbled himself the moment he heard the holy name of Ja'far Sadiq and asked, "What has troubled you?" "I am in serious trouble as people have complained against me to Mansoor and made ".false allegations against me

The officer said, "Please be at ease, I will do the needful soon." Within a little time, he went to Mansoor and told him that this gentleman is not at fault. So his matter was solved. Then that man came to the holy Imam and said, "O Master! This gentleman in Mansoor's court has much respect for you. He expressed respect on hearing your holy name...So, O Master! Ask him to give up this job in Mansoor's court. How such a nice man can serve in that evil court?" The Imam replied, "I myself have asked him to ".take up this job so that he may be able to help the oppressed

Repent for the past

What I wanted to say

is that you must not look at anyone with contempt and hatred. Do not mock anyone. Do not ever have a low opinion about any person. Rather say: How do I know what this person is beneath his outer appearance. May be he has some virtues which I do not have. Perhaps his rank might be high in God's sight. It is possible that my own deeds may appear very good to me, yet I may be wrong and at fault. May be this ?person's virtues are heavier than his drawbacks. How shall we know

(...عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ...)

"(perchance they may be better than they... (۴۹:۱۱..."

We have committed this sin of having a bad opinion about God and a low idea about His creation. Come, today is Friday, mid-Ramadhan. O men and women! Let us repent over our past and resolve to give up such habits in future. Let us hope that today's gathering becomes a gathering of repentance for us all. Consider death very near. Let us try our best not to die with sins in our scroll of deeds. It is very likely that we sinned all twenty-four hours, day and night, with every breath. It is like that if we have bad and low opinion about God, destiny and creation. Whenever anyone from us dies, let us think over it very seriously how bad we are doing in this respect. Come let us ask for forgiveness through sincere repentance and make a decision to discard all

such sins in the future. We may say: God willing, from today onwards we shall leave all such bad opinions about others, from now onwards we will become God's lowly and .submitting slaves

This is the month of Ramadhan, the month of seeking forgiveness. This month of Ramadhan has many names. One of them is the month of repentance. Therefore, one day the Holy Prophet said, as reported by Imam Sadiq and narrated by Shaykh Saduq: Away from God's mercy is one whose sins are not washed away even after passing of the holy month of Ramadhan. Thereafter he has no hope of being purified. The days and nights of this holy month are so graceful, full of mercy and full of bliss and bounty, especially the time after Friday mid-day, after offering prayers in congregation. The .mid-day of ۱۵th Ramadhan is also the birthday of Imam Hasan

How bad if we do not repent even on this day! Say: For the sake of Hasan Mujtaba, O Allah! Recite the repentance of Imam Zainul Abideen. It is only two or three sentences in length. Recite: O Our Lord! I make repentance and seek Your Forgiveness for my greater sins and also small errors, faults and hidden shortcomings, both past and future. O Lord! We repent and seek Your forgiveness for greater and lesser sins, those I remember and those I do not recall, both open and hidden ones, including bad intentions in my heart and evil utterances of my tongue and

so also all wrong movements of my body, my dishonest glances and when I insulted .someone and mocked anyone and when I looked down at a faithful believer

Kindness of Imam Hasan while eating

It is mentioned in the book Kashful Ghummah that once Imam Hasan Mujtaba spread his dining cloth with an intention of taking food. A dog saw this from a distance, approached and sat in front of the holy Imam. The holy Imam was taking one morsel and giving one to that dog. One of his companions arrived and said, "O Master! Do you allow me to drive away this dog?" "No. Let it be." What I want to convey is the reply of the holy Imam. He said, "I feel ashamed before Almighty God if a living thing is before me when I take my food and that one does not, even if it is a dog. It is after all, God's ".creation. You must not belittle or humiliate it

On another occasion, Imam Hasan passed by a group of poor people who were eating dry pieces of bread. The Imam greeted them and they responded. The Imam alighted from his horse, sat on the ground and ate with them. Then he invited them to his .house for a feast

Do not think yourself to be better than others. How do you know what is beneath the veil? All are servants of One God. Never imagine that you are aware and they are not. I am rich and they are poor? To whom does the

?wealth actually belongs

Sit silently for a while facing the graveyard. Listen to the silent talks of those sleeping (over there. (Persian saying

Millionaires are asleep in the graveyards. See what difference is there between them and the beggars. You should never say: My family is more respectable. Leave all such things. Such thoughts were vain. Do not repeat mistakes of others; take lesson from .them

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ)

Surely, the most honorable of you with Allah is the one among you most careful (of" "(his duty)... (۴۹:۱۳

The most honorable among you in the sight of God is the most righteous one among :you and that too is hidden. He Himself says

(فَلا تُزَكُّوا أَنفُسَكُمْ، هُوَ أَعْلَمُ بِمَنْ اتَّقَى)

Therefore do not attribute purity to your souls; He knows him best who guards" ((against evil)."(۱)

Part ۱۵

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا لا يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ، وَلا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ، وَلا تَلْمِزُوا أَنفُسَكُمْ، وَلا تَنَابَزُوا بِالأَلْقَابِ، بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ، وَمَنْ لَمْ يَتُبْ فَأُوْلَئِكَ هُمْ الظَّالِمُونَ)

O you who believe! Let not (one) people laugh at (another) people perchance they" may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, "(these it is that are the unjust. (۴۹:۱۱

Thabit recalls a Muslim's mother in bad light

It is written in commentaries of Holy Qur’an about

Surah Najm ۵۳:۳۲ -۱

the circumstances in which the above verse was revealed. According to a narration, a companion of Prophet, Thabit bin Qais was an attendant of the congregation and he was hard of hearing. Therefore he always sat near the Prophet, so that he could hear .him properly

One morning he arrived late for prayers and the Prophet was offering the second unit of the Morning Prayer. So he joined the congregation and standing in the last row, completed his second unit alone. The Prophet used to give admonitions after prayer, reciting Qur'anic verses. Thabit tried for the place where he used to sit daily (near the Holy Prophet). In his effort he pushed some people aside. No one told him anything thinking that being somewhat deaf he was trying to sit near the Holy Prophet. So they gave him room to move forward. There remained only one gentleman, who, if he .moved slightly, Thabit could get his usual place

But that man did not oblige and told Thabit, "Sit where you are." Thabit helplessly sat there. As the Holy Prophet was speaking, Thabit looked at the person who did not utter a word until the former stopped his sermon. Then Thabit looked at the person who did not allow him space and asked, "Who are you?" The person replied, "I am son of so and so." He took the name of his father, as he knew that his mother had a bad name in society before the advent of Islam. Thabit

said, "But you are son of such and such woman, who was notorious for her bad deeds." This poor Muslim became very sad and felt ashamed in front of the Holy Prophet and all the Muslims. Thabit did an unwise thing referring to his mother. He did give way; even then, he must not have been mocked and insulted and Thabit should .not have said that he was son of such and such woman

.So, these were the circumstances in which this verse under our study was revealed

?Who is addressed

God has issued a general command for all time to come till Judgment Day: First He addressed the believers. The first part of the verse and the earlier order, which later on refers to suspicion (having bad opinion). He addresses the believers that they must act upon this order and fulfill their responsibility. As regards the one who is disbeliever, who has no faith in Allah and the Hereafter, it is said that do not make a mockery of anyone on account of his disbelief. Though he has no faith, all are servants of Only One God. All are made of dust. There is no cause for mockery. He has no faith to understand these words. He does not accept what is said about Judgment Day, Hereafter, ranks and reward. But how do you know that you are better than him? These very words are mocking for him. There is no benefit in such words. So this address must be made to you. O

.those who say: There is no god except Allah, Muhammad is the messenger of Allah

(وَأَنَّ السَّاعَةَ آتِيَةٌ لا رَيْبَ فِيهَا)

"(Most surely, the hour is coming, there is no doubt therein,"(1)

Do you believe in Judgment Day? Have you accepted belief in reward and :punishment? Then

(لا يَسْخَرْ قَومٌ مِنْ قَوْمٍ)

"...let not (one) people laugh at (another) people..."

A group may not mock another, men must not mock men, and women should not mock women. Of course, there is no inconsistency in this. It is also unlawful if, for once, a man mocks a woman and vice versa. This verse mentions men by way of generality. Mostly men mock men, but the command is general. It makes no difference. In short, a Muslim has no right to mock a Muslim. Also: Do not find faults in one another nor use bad words for one another, do not give bad titles to one another. Do not, for example, say: You are the son of such and such mother. Do you intend to .disgrace a Muslim? You have no right to do so. You cannot perturb another Muslim

Akrama, son of Abu Jahl, better than Muslims

Here is the example of Akrama bin Abu Jahl. This gentleman was a pious and a pure Muslim. Yet some unwise people sometimes used to taunt him saying that this is the son of Abu Jahl. A Muslim's honor is his Islam to which one has turned sincerely. Even if his father was what he was. Abu Jahl, a pagan, a disbeliever, wretched, vicious, Hell dweller etc., but

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1- Surah Momin ٤٠:٥٩

what is important is the condition of Akrama himself. Look at his honor and respect, .his Islam: Do not give him ugly titles

Thereafter, He gives a logical reason also. Logical, because it is against human wisdom to mock someone or to give a bad name to somebody. When someone belittles or humiliates a Muslim, what is the meaning of such humiliation? To pull down another and to think high of oneself. When somebody insults and belittles another person does it mean anything else but that the former imagines himself higher and .the latter, lower. He disgraces another man

Maybe the mocked one is better than you

:Almighty Allah says

(يَا أَيُّهَا الَّذِينَ آمَنُوا لا يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ، وَلا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ)

O you who believe! Let not (one) people laugh at (another) people perchance they" may be better than they, nor let women (laugh) at (other) women, perchance they "(may be better than they... (۴۹:۱۱

O ignorant one! On what criterion did you measure yourself higher and pulled down another one? Is it due to the apparent reason that, for example, you have wealth and he does not have; your dress is new and his old, you are handsome and he is ugly? If so, then this is not a criterion to measure good and evil. Real good and bad must be measured by one's distance from God. In God's sight, rich and poor, handsome and ugly are alike. The ignorant one who looks at only the outer things is

.not wise. They do not know what is behind the apparent dress and appearance

The Messenger of God is reported to have said that several chairless persons who sit on ground and a number of persons who do not have new and shining dress are honorable in the sight of God. If they seek anything from God, God grants it to them; that is, their prayers are accepted. What do you know? Do not look at others with .contempt as it is possible that some of them are really good servants of God

One may appear of no value apparently, but it is quite possible that from within God likes him or her. Apparent deeds also are no criterion. You are looking at only outward things and deeds and imagine that you are pious, clean and righteous. You consider yourself a religious scholar and look down at others, as they do not have knowledge; that he is not careful enough and so you look at him hatefully. If he says something, ?you retort: Go and obtain knowledge. Do you know what all this is

O Servant of God! The one whom you looked with contempt may be better than what you imagined. You may have apparent righteousness. You perform ablution but how is it that you do not keep yourself away from impermissible things! O pious gentleman! You, in your own opinion are knowledgeable and he, ignorant of religious affairs. But he avoids the illegal things more than you! Now, who is more

honorable, you or he? You dip your hands in water ten times for cleaning and he does only once, but when unlawful income comes, you fall on it like a cat falling on a rat. But ?he never indulges in impermissible things. Now, who is better, you or he

According to some narrations, if a man lies once, its foul smell rise upto high heavens and angels curse the liar. Such a man puts on nice clothes and applies scent and perfume. But he also has utterly foul smell, the smell of sins and miserliness. His forehead does have a mark of prostration but of what use is that piety when he also is a miser. He indeed belongs to hell even if he makes innumerable ablutions. Another man who makes ablution by dipping his hands in water only once is certainly better .than this fellow if he is not a miser

If one considers himself better than others, one is certainly an ignorant man. It is possible that he avoids impurities, which you do not avoid. You do not avoid impurities, the bad smell of which is much more than common impurities. You may think that the other person is careless and hence belongs to hell. But from inside, that person may have much more love for Ahle Bait whereby he gets Paradise earlier than you. But you, the unlucky one, you have much attraction for wealth. Your love for money such, that finally it drives you to hell. How does

one know that the other person has a warm heart, he has a kind heart, he is just and equitable? Only God knows how many persons he helped during his life? How one ?knows what kind of a man he will be at the end of his life

Forgiven for giving water to a dog

It is mentioned(۱) that a woman of ill fame once reached a pit of water during her journey. She saw that a thirsty dog came to the water, which was deep (beyond its reach) and turned back and again came and turned back. Its tongue was hanging, as it was very thirsty in the hot atmosphere of the sandy land. This woman of loose character however became restless on seeing the poor and helpless condition of the thirsty dog and thought of doing something to help this creature of God. She observed that there was some water in the pit but it was very far down. What to do? From where to get a rope to fetch the water? She cut off her hair to make a sort of cup, tied it with her hands, fetched some water in this way and put it before the thirsty dog. She .did not move away till the dog was gratified

The most merciful God pardoned that lady for this kind act towards one of His creatures. As her character was loose, you imagined she belonged to hell. Perhaps, the one whom you imagine as belonging to hell may become aware and repent. It is also

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possible, that God forbid, you and I become proud and move away from the path of God's service. How do we know? His Hereafter may be good and our bad! No one .knows this

There are many instances of such change. If I want, I may relate many examples. Let me tell you only a story from the book Hayatul Haiwan by Damiri. In how much danger .man is

Christian youths become rightly guided through Qur'an

There were two persons formerly Christians but later on they became Muslim. They lived in a city called Taleetah, perhaps in Morocco. I asked them the cause of their conversion. I asked them how you, former Christians, are now in deep search of Islamic truths. They replied: A few years ago, we were imprisoned in a jail. An Iraqi Muslim was also with us in our cell. Everyday he used to read Qur'an. As we did not know Arabic language, by and by we learned some words from that gentleman and :began to understand a little from what he recited. One day he recited the verse

(وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ)

(and ask Allah of His grace...(١..."

:Then he also recited the verse

(ادْعُونِی أَسْتَجِبْ لَکُمْ)

(Call upon Me, I will answer you..."(٢"

:And he said that it was God's Word. God also says

(وَإِذَا سَأَلَکَ عِبَادِی عَنِّی فَإِنِّی قَرِیبٌ أُجِیبُ دَعْوَةَ الدَّاعِی إِذَا دَعَانِ)

And when My servants ask you concerning Me, then surely I am very near; I answer" (the prayer of the suppliant when he calls on Me..."(٣

If you want anything, say: O Allah, yourself. You

۱- Surah Nisa ۴:۳۲

۲- Surah Momin ۴۰:۶۰

۳- Surah Baqarah ۲:۱۸۶

don’t have to come to the Mosque. He does not order to come and to give hand in the hand of a scholar, but He says: “Anyone from My servants who wants Me, I am near him.” God is not far. He even does not want you to complain. He only asks to seek from Him whatever you want. You can even remember Him from your heart. He knows what is there in your heart. He says it is better if you recite supplication, as it is more .effective

When I heard these two or three verses of the Holy Qur’an, I told my companion, “See what the Prophet of Islam says; being Christians, we do not have such belief. The Christian faith has ceremonies, protocols, and formalities. They say that man cannot approach God unless he comes to the priests and the priests seek forgiveness for his sins. So the helpless person is compelled to come to the church priests, who is the representative of their religion and makes a confession of his sin and gives him ”.(money of getting pardoned (whereas this priest himself has no approach to God

They also have lengthy machinery for this purpose in all Christian cities. One of the companions said, “Once I had gone to a Church in Paris to observe things. It is a very big church.” He said the segments of pardoning were worth seeing. First were people who had sinned. They sat with humility in that section of the church

having a pen and paper in their hands. They wrote about the sin committed by them and took that piece of paper to another section from where they got instructions about the amount of money to be paid for the forgiveness of his sin. Then he pays the amount and gets a receipt for it and then proceeds to the last place where he is informed that his sin has been pardoned!

Those two Christian gentlemen said that when they heard the above two or three verses of Qur'an wherein Almighty God conveys through His Prophet, that God is very near; that He needs no mediation; that He is not far; that ask for whatever you want from God, Who answers your request, we became very much astonished. Does Muhammad really tell the truth? Can everybody reach God? We were wondering about this matter in jail when we became very thirsty. There was no water and our thirst was very hard. There was no one to come to our help. We wished to die rather than remain in that condition. Then I recalled this verse and said: O God! If this verse:

(وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ)

"...and ask Allah of His grace..."(١)

Is Your Word, and if Muhammad has told the truth:

(ادْعُونِی أَسْتَجِبْ لَكُمْ)

"Call upon Me, I will answer you..."(٢)

Then O Almighty! Help us as we are dying of severe thirst. Suddenly, before our eyes, from the wall in front of us, water began to flow. We drank it and quenched our thirst with

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١- Surah Nisa ۴:٣٢

٢- Surah Momin ۴٠:۶٠

full gratification. Then and there, we decided to become Muslims. So, after our release .from jail, we embraced Islam and put total faith in the Holy Qur'an

Guidance for some and misguidance for others

The so-called Muslim who used to recite the Holy Qur'an and who had taught some Arabic grammar, saw that these two Christians, who were thirsty got water from an unexpected place in the wall. So he put the Qur'an aside and thought that the Christian faith was true; that truth was with Christianity and hence this miracle. The unwise fellow could not realize that it was due to the Qur'an. He thought that, as they were Christians, their prayer was answered. He fell down in front of them saying: I "?want to embrace your religion. They asked, "Why

The man replied, "I saw, with my own eyes that water flew for you from this wall. So it seems your religion is true." They (the two former Christians) replied, "We were helpless and we clung to the Holy verse of Qur'an." That fellow said, "I do not accept your word. Do you want deprive me and to prevent me from becoming a Christian?" In short, that fellow converted to Christianity and put the Holy Qur'an aside. It was all .because of a faulty imagination and an imaginary illusion

End of a learned Haji

These two gentlemen again said: O God! By the truthfulness of Qur'an and by the honor of Muhammad guide us on the true path. That night, in a dream they were told: Go to Syria and contact scholars

of Islam. Subsequently they became very nice people. In one moment two Christians .become true Muslims but a Muslim becomes a disbeliever. Man is unaware of his end

(Fortunate is one who looks at his end. (Persian saying

One of my friends once told me: I myself have seen a man who used to stand in the first row in Mosque for prayer, in those hard days, he had also performed Hajj. He also had religious knowledge and used to answer relevant problems to people. The same Haji gentleman, after some years was seen engaged in house construction work. I was also there. Laborers and masons were busy doing building work in a corner of his garden. Then we saw the Haji was passing water standing facing Qibla. See what is this? I could not restrain myself from asking. I asked him, "O Haji! What are you doing?" He replied, "O sir! We actually did not understand. For several years we prayed in mosque and went to Hajj where Arabs usurped our money." In short, he spoke up his disbelief himself. This man was once praying in the first row. He had !performed Hajj. No one knows what and how his end will be. How he can lose Faith

Pray, so that we die in a good condition

I have repeatedly heard that whenever students and scholar used to visit the late great scholar Mirza Hujjatul Islam Shirazi and also to visit graves, the said gentleman was recommending and requesting everyone: Please pray so that Allah may make my end a good

end. How do you know what is going to happen the next moment, or after two days or after two years? In your own view you are a very good person and you look at others with contempt. You are not afraid that maybe in a slip your heart becomes stony and dark. Then you may, by and by, stop attending the mosque and give up supplications .and the recitations of Qur'an etc

We should always seek God's refuge against a bad end. O the one who mocks others! How do you know, he may be better than you. You may not recognize him. How do you know, he may be a friend of God. Woe unto the one who mocks a friend of God. None except God knows a friend of God. There also is no criterion to know who is .nearer to God? No one knows. Only God does

Three things hidden in three things

Allah has kept three things hidden in three things: First, he has kept his friends hidden from the eyes of the creation so that no one may not mock others and look at them with contempt for fear of the possibility of the other being God's friend. For the preservation of one's honor He has kept His friend hidden from the eyes of people. Second, God has concealed His anger in sins. There are some sins, which draw God's anger. It is mentioned in al-Kafi. There comes a voice: O one who committed this sin! .Now you will not be forgiven

The late Majlisi says explaining this tradition: It means that after committing this sin you will not able to repent. It is not that one repents but is not forgiven. What is meant is that, that person is not inclined to repent. Now what is that sin? Neither the Imam tells it nor anyone else knows it. It is kept hidden. Just know only that among sins there are some which, if one commits them it is certain that one will have a bad end .and that his Hereafter is destroyed. God's mercy is not to reach him

But what sin is that? I do not know. Nor the Imam has pointed it out. Why? So that people may fear all sins and may not go near any sin fearing that it could be the sin which attracts God's wrath and anger and then man may not be able to find a way to .salvation

Thirdly, among worships also there are some worship acts, which if performed, will give one salvation for sure. What is that act of God's obedience? It is also not clearly .mentioned. We do not know anything. Nor should we know, as it is a hidden matter

In short, a friend of God (Wali of Allah) is hidden. Nobody is able to find him out. Why? So that man may look at everyone and imagine that perhaps he is a friend of God. Of course, one has no right to imagine that one (he himself) is the friend of

God. God forbid, we may be friends of Satan instead! But we must imagine about others that God might like them and they might love God; that they might be obeying .God in the right way. So they are better

O Women! You have no right to look with contempt at other women. You should not mock other women. How do you know? It is quite likely that some of them, who have sinned, may get guidance to repent. They might be having good deeds in their scroll of deeds, which draw Allah's mercy. How do we know her actual condition? You see that a lady has no veil that she moves in streets and markets without her head wear. Do prevent her, but never mock her. Never consider yourself higher than her. It is possible that her condition may change with God's guidance and she may become righteous after repenting and may become much better than a number of old women .who are ashamed of showing their gray hair

On the other hand, it is likely that this lady who is not wearing Islamic modest dress (Hijab) may make amends after repentance and conceal her breast, head, legs and feet of God's sake and may become more honorable in the sight of God than that aged woman who mocked others. The old lady may rank behind the young woman in .the most supreme court of Almighty Allah

Those whose grief will be more

,(There are three groups of people whose grief in the grand gathering field (Mahshar

tomorrow on the Judgment Day will be more than that of the entire gathering. Firstly, those scholars and orators who advise people to do good and refrain from evil, but who do not act according to what they say. You can see that such and such Haji lady admonished another woman to wear veil or Hijab. That lady did accept her advice and acted accordingly, wearing a veil. But the adviser lady proved so unlucky that she did not conceal herself from a stranger male. Tomorrow, on the Judgment Day, she burns in fire, but the lady who accepted her advice is in a high bliss. Most fear some burning is for the scholars whose sermons made many people benefit and provided salvation to them but they (the admonishers) went to hell, as they did not act themselves in the .way desired by God Almighty

Secondly, in a more severe grief is a rich man who, till he was in this world, did not pay dues from his wealth but only kept it in front of his eyes and finally all of it went to his heirs. Then the latter spent it as liked by God and helped the needy. Tomorrow, on Judgment Day, the former will look at his heirs and see that they are in Paradise. But with the help of whose wealth? With the riches of their unfortunate father! The father .burns in hell. He is most grievous and terribly unhappy

The unwise man only bore the burden and

(the wise benefited fully. (Persian saying

He fanned fire for himself with this wealth. How fortunate was his heir who acted .wisely and got full benefit from his wealth

The third group: The master and his servant, the lady and her mistress, the employer and his employee. O Master and servants, you ladies and your maidservants, employers and employees, workers, students! Know that, tomorrow in the Hereafter, the lower cadre will be in Paradise and the higher ups in hell. The master who looked with contempt in this world at his servant will see that the servant is on a high rank and he himself is in the lowest pits. How much he himself burns! How much sorrowful and in grief! So these are the three kinds of groups you are told about. Their grief is .terrible. So never look down at your servant, peon, worker or slave

(عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ)

"(Perchance they may be better. (۴۹:۱۱"

The lowly became high

I shall relate another narration. Waram, teacher of Sayyid bin Tawus has, in his compilation Majmae Waram written that a Messenger of God, in olden days asked God to show him His friend and, as per another quotation, he asked Almighty Allah to inform him as to who will be his (the Prophet's) companion in the Hereafter. A revelation reached the Prophet indicating that such and such shoemaker would be his companion in the other life; that he was God's friend. This messenger went to the person indicated in the revelation, sat by his shop

to observe what special virtues he had which made him a friend of God. Then he talked with him and asked some questions only to find that neither he has much .knowledge nor any intelligence

Also, he was not a great worshipper either. In short, he could not find any extraordinary virtue in him. At last, the Prophet asked, "My friend! I want to know what virtue is there in you?" The man replied, "Sir, I do not possess anything. I have no knowledge and no specialty in my deed. I am what you see." The Prophet again asked, "No, it cannot be so. You must be having something very extraordinary in your character. Please tell me truly." Finally that man replied, "I have neither any knowledge nor perfection. My condition is that whenever I meet anyone, I imagine that he has much higher rank in the sight of God." The Prophet replied, "This is the ".virtue which made you high-ranking in the Hereafter

Such is the humility, lowliness, and courtesy for God. Man considers himself low, weak and servile in front of Almighty Allah. Since he considers God as the greatest, he imagines himself to be nothing. Then, seeing anyone, he says, "Perhaps he is better than me; that he may have a standing in the sight of God." One who is a friend of God .considers himself worthless

Once, angel Jibraeel came to Prophet Ibrahim and gave him good tidings that he was a friend of God. Ibrahim expressed wonder

saying, “Me and God’s friend?” The angel replied, “Yes, you are God’s friend.” Ibrahim asked again, “I do not have any special deed at my credit. How is it that God made me His friend?” The angel said, “O Ibrahim! You have two virtues, which God likes very much and hence He made you His friend (Khalil). (These two virtues make one lovable). First, you do not ask anything from anyone except God. You seek help only from Him. You never put your need before His creation. Secondly, you never turned away any beggar from your door. You never turned away a needy person empty-handed from your door.”

O Lord! It is now known that You do not like the one who turns away the needy empty handed. We also have extended our begging hands before You. Please do not deprive us.

Imam Zainul Abideen, in Dua Abu Hamzah, which you recite in these holy nights, prays: O Lord! You have ordered us not to turn away a needy from our door. Now, we are the needy beggars who have come to Your Door of Mercy. Your Honor will certainly not make us return empty handed. Our need is that kindly, do not leave any of our sins unforgiven by Your Mercy.

Part ۱۶

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا لا يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ، وَلا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ، وَلا تَلْمِزُوا أَنفُسَكُمْ، وَلا تَنَابَزُوا بِالأَلْقَابِ، بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ، وَمَنْ لَمْ يَتُبْ فَأُوْلَئِكَ هُمْ

الظَّالِمُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنْ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ، وَلا تَجَسَّسُوا)

O you who believe! Let not (one) people laugh at (another) people perchance they" may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust. O you who believe! Avoid most of suspicion, for surely "(suspicion in some cases is a sin, and do not spy... (۴۹:۱۱-۱۲

They mocked her for her short stature and a lengthy dress

The summary of the explanation of this verse is that God Almighty, the Lord of the Universe has issued three commands: First: It is unlawful for a Muslim to belittle any Muslim, to look at him with contempt, to consider him lower. He, sometimes, utters a word or gestures, which indicates that he is mocking or humiliating someone. For example, suppose he points his finger indicating that he wants others to look at that !person's stature; how short it is

As mentioned with regard to Ayesha and Hafsa who pointed out towards Umme .Salma, indicating what a short stature she had! Umme Salma was thus humiliated

Or, for instance, they said that Umme Salma had put on a long dress; that her clothing dragged on the ground behind her when she walked. Ayesha and Hafsa uttered, "Look, her apparel is dragging behind like a dog's tongue! Her covering sheet

".is touching the ground

To mock someone either by gesture or twinkling of the eye, all of it is unlawful. It is possible that one whom you mocked is better than you in the sight of God. As .explained earlier, your imagination is not the criterion for measuring people's rank

To disgrace others is to disgrace oneself

:Second

(وَلا تَلْمِزُوا أَنفُسَكُمْ)

"...and do not find fault with your own people..."

The Arabic word 'Lumz' means defect. Do not find faults or disgrace yourselves. This is worth pondering upon. God says: Do not disgrace yourselves. He does not say: Do not disgrace others, do not disgrace a Muslim or do not disgrace a community etc. He says: Do not point out to your own faults and defects. This means that to disgrace a Muslim amounts to disgracing your own self. Outwardly, you humiliated others. But .inwardly you yourself have become blameworthy and faulty

How and why? This requires deep thinking. Those who have intelligence can see how meaningful and effective are the wordings of Qur'an. They deal with deep meaning in brief, clear and eloquent phrases. Qur'an is the word of the Lord of Worlds. It is very high and great. Here He says: When one finds fault with another. He, in fact, has made himself faulty. He says about another person: He is miserly and shameless. The Holy Qur'an says: By so saying, you have pointed to your own defects. So do not disgrace .yourselves. Apparently, there are three reasons for saying so

All are to meet the same one and hence are equal

The first reason indicated is that all of you are

united together. Your spiritual father is same, that is, Muhammad Mustafa. The spirits of all the believers have a kind of unity and sameness. Their father is Muhammad and Ali, from the spiritual viewpoint. From physical point of view also they have one father and one mother, that is, Adam and Eve. But from the spiritual aspect, their father is one, that is, Muhammad and also Ali as they are one soul. So now, if one disgraces another, he has disgraced his own brother. There is no difference. All are from one .source and origin

There are some narrations from Imams. One of them says: Ours is a holy tree. Its root and origin is, our grandfather, Muhammad Mustafa. It has twelve branches, that is the Imams, the first being Ali and the last, the awaited Mahdi. Leaves of this holy tree are the general Shias. All believing men and women are the leaves of this holy tree. .Due to common leaves and common branches they are all united and one

According to another narration: Tomorrow, on the Day of Judgment, there would be the holy tree, Tuba. Rooted in the house of Ali, its branches will extend to the houses of all the Shias in Paradise. Thus every believer is connected with the Tuba tree. Thus if one of them becomes faulty, it means all have become faulty. If you want to understand this fully, remember that by disgracing a believer Shia of Ali, you have hurt Ali, especially if that

.person whom you disgraced was a real and true Shia

Spiritual connection of Shias with Ali

Rameelah was a Shia of Ali. He says: While in Kufa, I suffered from fever and shivering for some days. I was unable to attend prayer with Amirul Momineen. It was Friday. I found some relief and experienced that my fever had reduced. I thought how nice if I take Friday bath and go to the mosque to pray behind Ali. So I came to the Mosque of Kufa. Ali began to give sermon from the pulpit. May fever returned and I began to tremble again but I controlled myself. After completion of sermon and concluding the prayer, Ali sent someone for me. I went to him. He asked me, "Rameelah! What had happened to you when I was on the pulpit? You looked very restless and "!uncomfortable

I replied, "I am suffering from fever for quite some time. I felt somewhat better today and hence I came to the mosque to attend your sermon when again I was disturbed ".by fever and shivering

The summary of Imam Ali reply is, "This fever and shivering of yours has also entered me." I asked, "Is it so with those who are in the Mosque or it is so with those outside too?" Amirul Momineen said, "Throughout the world, be it in east or west whenever ".one of our Shias becomes restless, we too experience that restlessness

How do you know? Perhaps you hurt the heart of the person with whom you found .fault

It is also possible that person is spiritually related with the holy Imam. You might have ?made the Imam of the time restless by finding fault with a believer

Every action has its reaction

Another aspect that some commentators have mentioned is that one, whom you abuse, in turn, abuses (finds fault with) you. It is the condition or nature of creation. Who forgives? Not even one in a thousand forgives his or her abuser. So, by finding fault with others, you aided faultfinding with yourself. Hence, do not talk bad about anyone so that he may talk badly about you. Do not abuse anyone so that no one abuses you. This is testified by the tradition, which says: Curse of God on the one who abuses his parents. I asked, "O Master! Who abuses his or her own parents?" He replied, "The one who abuses the parents of anyone else and in return he or she ".abuses his parents. This amounts to abusing one's own parents

Why did you take the name of anyone's father? He will abuse your father in retaliation. Why did you abuse anyone's mother whereby he will abuse your mother! .Here is another fine reason

Whatever you do, you do to yourself

Whatever befalls one it is only due to one's own deeds. Nothing comes from outside or from another person. Man kills himself. It is so when one finds faults with another. By God! In fact, in that case one makes his own self faulty but he does not realize. ?What is he doing while finding faults with others

He makes himself or herself a target of cynicism, pessimism, enmity and jealousy. These are the evils which man brings to himself by abusing others. When you say: .Such and such person is shameless, you are decreasing your own modesty

In the words of Lady Zainab as she told Yazid: You think you beheaded Husain, but in fact, you have beheaded yourself. You did not peel off but your own skin. Otherwise, Husain is near the Throne (Arsh) of God. The head of Husain is high. Husain is the chief of all creation in the other world. You are degraded and headless. You have deprived yourself of every honor. You have become valueless. Look at the facts. O unlucky Yazid! What do you know? You imagined that you hit my brother with your swords and spears. No, you inflicted all these wounds on your own dirty and inauspicious soul. You have wounded yourself. Husain's life will be extended and your death will be nearer. O Muslims! If you have abused anyone, you have abused your own self. If you have harmed anyone, you have harmed yourself. Whatever you do, you do it to yourself as .it returns to you

Do not call one another names

(وَلا تَنابَزُوا بِالأَلْقابِ)

"(nor call one another by nicknames… (۴۹:۱۱…"

That is, do not give bad titles to anyone. If one was Jew formerly and thereafter became a Muslim, do not call him: O son of a Jew! One was earlier a drunkard but then .repented. Do not call him a drunkard

(بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ

(الإِيمَانِ

"(evil is a bad name after faith... (۴۹:۱۱..."

This man has faith. He says: There is no god except Allah. Never say he is a disbeliever or a denier. Curse on him who calls a Muslim "disbeliever." Giving a bad title to anyone is totally unlawful. Rather every address, which grieves the addressee, is unlawful. For example you call someone "bald." You are not lying, yet it is unlawful to say so if it makes him unhappy. Such a bad or ugly title, which makes a man grieve, is prohibited. Whenever a Muslim called another Muslim, it must be with a good and nice address. As a narration, in brief: A man once came to the Imam. His name was not known. The Imam asked him, "O Saad (lucky gentleman)! How are you?" Saad means fortunate. See how nice is the address! It is prohibited to call a believer by an ugly title or address. O short statured! O tall fellow! It has become common practice to use such .words although it is absolutely unlawful

It is must to repent after sinning

After mentioning the unlawfulness of these three things, it is being mentioned that as these three things are unlawful, Muslims is one who, when he comes to know that he has committed a sin, he repents. For example: You were in a meeting place. A man gave a bad title to another person. It is a must for you to tell the former to repent. It is also compulsory for the former to accept the latter's advice

and to say: 'I seek Allah's forgiveness'. Do not leave him until you hear him repenting. You must continue to give him good advice and guidance towards good from evil. It is obligatory for you to admonish him and it is obligatory for him to accept your advice. If he does not accept then:

(وَمَنْ لَمْ یَتُبْ فَأُوْلَئِکَ هُمْ الظَّالِمُونَ)

"...and whoever does not turn, these it is that are the unjust. (۴۹:۱۱)"

The Holy Qur'an says oppressor is one who commits a sin and then fails to repent, whatever that sin may be.

I have oppressed myself

Certainly it is "oppression of oneself", one has oppressed himself. In the words of Khwaja Rabee, he used to weep during the nights instead of sleeping and he was begging to God. His mother asked him, "What sin have you committed that you are weeping so much restlessly? You are burning you heart so much. If you have killed someone, tell me. Do not fear. I will go there and make the victim's relatives pleased and make them forgive you." Listen to the reply of Rabi. What a nice reply. He said, "Mother! I have killed a soul, but not anyone's soul. I have murdered myself. Ill luck is upon me. I have made myself valueless in front of Almighty Allah. I do not dare to raise my head before Almighty God." It is suicide. A sinful man has killed and oppressed himself!

Suspecting a believer is unlawful

(یَا أَیُّهَا الَّذِینَ آمَنُوا اجْتَنِبُوا کَثِیرًا مِنْ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ)

"O you who believe! Avoid most of

"(suspicion, for surely suspicion in some cases is a sin... (۴۹:۱۲

The following verse also has given three commandments. We are speaking about these verses at length. You must keep in mind these off repeated descriptions and should not neglect or forget them while doing anything. O Faithful! You must, as a demand of your faith, give up three other things also. First, suspicion then spying and thirdly, backbiting, as these are inter-connected most of the time. If there is no suspicion, spying and backbiting does not follow. Since suspicion is the fountainhead .of these evils, it is banned so that you may not indulge in spying and backbiting

Spying is also not permissible

It is recorded in Islamic history that once in the middle of the night, Umar for over-seeing the people, moved in the streets and lanes of Medina. He reached the door of a house wherefrom he heard some voices of play or amusement. He climbed wall, looked into the house and, in a harsh voice, asked loudly, "O Lewd person! What are .you doing? Have you no decency or modesty?" etc

The owner of the house, who by the way was a knowledgeable person, replied, "O Caliph! If I have committed one sin, you have committed a number of sins and :offences. First: God has forbidden entering a house from behind

(وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا)

(and it is not righteousness that you should enter the houses at their backs..."(۱..."

Why did you come from behind the wall? God has commanded that one

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Surah Baqarah ۲:۱۸۹ -۱

:must enter a house from the entrance

(وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا)

(and go into the houses by their doors…"(١…"

:Secondly: Allah orders in Qur'an

(لا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا)

Do not enter houses other than your own houses until you have asked permission" (and saluted their inmates…(٢

Take permission from the owner of the house. Entering a house without such permission is unlawful. You cannot peep into a house even if it is your friend's. I say more than this: Even if it is your father's house. Take permission before entering even your father's house. May be your father's wife is near him in a position, which they may not like to be seen by anybody. It is desirable that you must not enter even your own house without announcing. It is possible that ladies inside may be in a condition they may not like that even her husband should see her. Third: God has in Qur'an :commanded

(وَتُسَلِّمُوا عَلَى أَهْلِهَا)

(and saluted their inmates…"(٣…"

Say Salam (salute) before entering any house. Say Salam to the people in your house. God has ordered it. O sir, you must salute your family. Do not say: Should I salute my wife! What is there in doing so? Do say Salam to her. Discard thoughts like, 'my wife in lower than me'. If you are in the Ummah (community) of Muhammad then hear what he says: There are three things which I would not give up until my last moment: Salam to the youngsters, children and

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Surah Baqarah ٢:١٨٩ -١

۲- Surah Nur ۲۴:۲۷

۳- Surah Nur ۲۴:۲۷

.being first in saying Salam

The Prophet saluted everyone he saw, be he big or small, young or old, on foot or mounted. He never paid attention to such things. He never waited for anyone's Salam. Summary: Say Salam while entering your house, even to your wife and children, even if they did not say Salam to you first. It is desirable that one who comes should say Salam to those who are present there. It is also written that one should say Salam even if there is no one in the house. He should keep in mind the angels including the record-keeper angels and should say: Peace be upon you and the mercy and .(blessings of Allah (As salaamu alaikum wa rahmatullaah wa barakaatuh

It is also mentioned in narrations that if there is no one in the house, say: Peace be upon us from our Lord (As salaamu alainaa mir rabbina) or say Peace be upon us and upon the righteous servants (As salaamu alainaa wa alaa ibaadillaahis swaaliheen). In :short, do not enter any house without saying Salam. Fourth: Allah says in Qur'an

(وَلا تَجَسَّسُوا)

"(and do not spy... (۴۹:۱۲..."

Do not indulge in spying (inquisitiveness) in people's affairs. Do not peep from any hole or from a corner of a door or window. So not look from the terrace to observe what is going on in a house. Curse of God on every spy! What right have you to interfere in the affairs of others. Everyone is free in

.his or her own house

....If a spy loses his eye while spying

Jurists have opined that if one peeps into the house of others, it is lawful to hit him throwing anything on him to prevent him from doing so. No matter if the indecent peeping Tom loses his eye as a result. Qur'an says such spying is unlawful. Muslims must have freedom in their homes. Maybe the one who lives in the house does not like to be seen by others. He may be sitting by the side of his wife. What right have you to look at him? He may be playing with his children and may not like that others observe him. Everyone may have his or her own secrets to be kept in their house. One may not .like to show others what they are eating or what they are doing

Suspicion is from one's own evil

(إِنَّ بَعْضَ الظَّنِّ إِثْمٌ)

"(for, surely, suspicion in some cases is a sin... (۴۹:۱۲..."

Make correction from the very beginning. Keep away from spying and backbiting. We will describe this is detail – if Allah wills. Correct your thinking. Do not think evil about anyone. There are some who have made suspicion their habit. Whenever they look at anyone, they never see the bright side. They find only the evil deeds of others and say, that one is prejudiced, he is selfish. Do not look at it. He thinks so as he himself is not good-natured; his thoughts are devilish. Whenever he hears anything from anybody he derives a dark side from it. As he himself

is not right, his eyes see wrong in everyone. He thinks that the other person is selfish, liar etc. He suspects even his own wife and relatives and begins to spy on them. .Spying leads to backbiting and thus stocking fire for himself in hell

Prevent suspicion by having a good opinion

First of all, improve you imagination. Think in a good direction. What knowledge you have. You only imagine and you are that what you think is right? He says: I saw it with my own eyes that he came out of the house of a prostitute. I do not say that you are lying. All right, you saw him coming out of an ill-famed house. But are you sure that he had gone there for an evil deed? May be he had gone in search of a vacant house, to talk with the landlord or to purchase it or he may have any other building or .construction business or any other personal matter

Do not rely on doubt. Maybe he went there by mistake. Looking at every house, you imagine that as there is corruption, this man is also definitely an evil fellow. The Second Martyr says in Kashfur Reebah: If detect a foul smell in someone’s breath you have no right to say that he has consumed wine. You did not see him drink. You only saw him intoxicated. It might be that he had gone to a gathering where others had forcibly poured wine in his mouth. There can be any slight doubt. You

cannot give a testimony that I saw him drink. There are some eatables, which give out .foul smell. It may be something other than wine

Calling someone Sufi is also suspicion

I myself saw him returning from a Sufi monastery (Khanqah). They said he is a Sufi! First of all, what is a Sufi? Do you know the meaning of Sufi? Then on what ground do you call a monotheist believer a Sufi? Are you not afraid, that tomorrow, on Judgment Day, he will hold your collar and ask: Why did you suspect me? Or, for instance, there are some ignorant people who insult the great scholar Shaykh Bahai, alleging that he believes in Sufi doctrines only because he has quoted some Sufis or has praised ?someone's stand. Why do you not form a good opinion

Say: Shaykh Bahai agreed with such and such scholar in this legal matter or he has quoted his words to support his stand. Support of Shaykh Bahai to someone in this way does not mean that Shaykh Bahai concurs with all the views of that person. You are insulting a great Shia scholar by having such opinion and by saying that he is a .Sufi

(إِنَّ بَعْضَ الظَّنِّ إِثْمٌ)

"(for, surely, suspicion in some cases is a sin... (۴۹:۱۲..."

Imam Kazim and Shaqeeq Balkhi

There is a tradition in both Sunni and Shia sources, mentioning a miraculous event concerning the seventh Imam, Musa bin Ja'far. Kashful Ghummah is one of authentic books in view of both Sunni and Shia brothers. It is through Ibn Jawzi and some Sunni

scholars have preserved it in poetic form. This tradition has many benefits: Shaqeeq Balkhi says: I proceeded for performing Hajj and we started moving with a caravan from Kufa. Everyone took the provisions from the first stage of the journey. (Formerly pilgrims traveled in caravan, on camels or on foot.) In the meantime, I saw a young man in ordinary dress and simple footwear having nothing else with him; neither food articles nor money. I formed a bad opinion about him and thought that perhaps he is a Sufi. Why? Only because his appearance and apparel were like them. I imagined that .he wants to be a burden on others

There are some Sufi saints (dervishes) who beg to fulfill their needs and do nothing except wandering here and there. I thought that I should go to him and give him some advice. I thought I must tell him that this way of life is improper; that if you want to perform the Hajj, do come, in whatever way you like but do not be a burden on others. When I approached him, before I could say anything he said, "O Shaqeeq!" Avoid most ...of suspicion

He called him by his name and asked why he (Shaqeeq) was having a bad opinion about others? Looking at a Sufi-like dress you say that he is a Sufi? If someone ?speaks the words of a Sufi, does he become Sufi

O Muslims! Your tongues must not be uncontrolled. Allegation or calumny is a Greater .sin

You are harming your own selves. You have pointed out your own drawbacks, like this Shaqeeq. Had the Imam not helped him he too would have acted like the enemies of Ahle Bait. Why? Because the appearance of the Imam was like that of Sufis. This is mere imagination, not a fact. You are storing fire in your own grave. Do you not fear .that, that person could be pious? Do not be so fearless of hell

Shaqeeq says: I asked myself: Who was this gentleman who addressed me by my name and who knew even the thought in my mind? It seems he is one of the friends of Allah. I must go to him and seek pardon. But when I intended to go to him he disappeared. Then I could not find him until we reached the next stage. I saw him from a distance. I told myself: Good. I must go to him and beg his pardon and repent. !When I came near him, the Imam began himself saying: O Shaqeeq

(وَإِنِّی لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَی)

And most surely I am most Forgiving to him who repents and believes and does“ (good, then continues to follow the right direction.”(۱

God has promised that He will forgive everyone who repents and amends his way. Rightly guided is one who makes excuse before God and His creation. This is the path of his repentance. He makes amendment in his behavior and resolves to give up the habit of

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Surah Taha ۲۰:۸۲ -۱

suspicion. He entertains good opinion about others. Instead of speaking badly about .others he talks about their virtues

Bad description turn into good. If he had spoken badly about someone in his absence, he tells himself: I have made a serious mistake. This is his repentance. There is no other way for his salvation. Good opinion is the repentance of bad opinion. Thus, the Imam gave me good tidings that God had accepted my repentance. I made an .apology. Thereafter I did not see the holy Imam. I repented before Almighty Allah

Satan's regret for misguiding a believer

There is a narration for amusement of all. It is reported that the Holy Prophet said: It sometimes so happens that Satan, after misguiding a person, repents over what he (Satan) did and says: Oh! I should not have made this man commit this sin. People asked, "How is it that the devil repents over his misguidance to man?" The Holy Prophet replied, "Because that particular man, as an aftermath of his sinning, repents, burns within himself and melts his heart so much that finally he becomes dear to God forever. The devil slaps his head saying, 'Oh! I should not have led this person to sin.' He, after committing the sin, repents too much and feels ashamed before God and (thus he goes nearer to God and his face turns radiant!"(١)

Now, this Shaqeeq – He committed a sin of forming an adverse opinion, but then he repented so much that, from the moment he could not see the

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١- Mustadrakul Wasael

Imam, till the next halt he wept profusely before God. Now, after so much repentance .and improvement what a high status he reached

The narration is exhaustive and detailed. It is mentioned in Kashful Ghummah and also quoted in Muntahaiul Aamal. The rest of the tradition is like this: He (the unknown youth) said this much and went away. I told myself that this man must be a mystic because twice he talked to me, remaining hidden. Thereafter I did not see him until we reached Zabaala. There I saw that this gentleman standing besides a well with a water can. He wanted to fetch water, but all of a sudden the can fell from his hand. He raised his head towards heavens and said: O Lord! You are the One Who quench my thirst whenever I look at water and You alone are the Nourisher Who feeds me .whenever I am hungry

Then he said, "O My Lord and master! I do not have any other utensil except this. Kindly do not take it away from me." Shaqeeq said, "By God! I observed that the well boiled up and its water arose." The youth extended his hand and took hold of the can and then filled it up. Then he made ablution and offered four units of prayer. Then he turned towards a sand hill. He took some grains of sand therefrom, poured them in ,the can and shook it and then drank from it. When I saw all this

I went to him, saluted him and said, "Please give me also from what you got from God as a bounty." He said, "O Shaqeeq! The bounty of God Almighty had been, openly and secretly, with us always. Therefore, always have a good opinion about Him (your Lord)."

Then he handed over his can to me. When I drank from it I felt that it was tasty, sweet and pleasing. By God! Till today, I have never tasted anything sweeter and more deliciously fragrant than that drink. I was fully gratified, to such an extent that, for several days I did not feel hungry and thirsty. Thereafter, again I did not see that youth until we reached Mecca. Once at mid-night I saw that he was busy in prayers and weeping continuously. He went on praying with humility till daybreak.

Then he kept sitting on his prayer mat and recited the rosary. He performed the Morning Prayer and made seven rounds of the Holy Ka'ba and went out. I followed him to find that, contrary to his former condition, he had high dignity, nobility and many servants. People gathered around him and saluted him. Then I asked a man, "Who is this gentleman?" He replied, "He is Musa bin Ja'far bin Muhammad bin Ali Ibnul Husain bin Ali bin Abi Talib." I told myself: Had I observed these miraculous things from anyone other than the holy Imam it would have astonished me, but since they were from the Imam, I

.have no cause to wonder

Part ۱۷

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ، وَلا تَجَسَّسُوا، وَلا يَغْتَبْ بَعْضُكُمْ بَعْضًا، أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا؟ فَكَرِهْتُمُوهُ)

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a" sin, and do not spy nor let some of you backbite others. Does one of you like to eat the "(flesh of his dead brother? But you abhor it... (۴۹:۱۲

Satan's regret for misguiding a believer

The Holy Qur'an, the Command of the Lord of the Worlds, is great in the eyes of every monotheist believer. It is the ordinance issued by the King of Kings. It is the duty of every man to understand this Command, to study it, interpret it properly and to act according to what is mentioned in it. Take care that it is obeyed correctly, lest it be otherwise. Allah orders: It is your duty to refrain from many conjectures. Why? Because, according to one explanation, some conjectures are sins. So never indulge in them. Since this command is addressed to all of us, it is our duty to know the meaning of suspicion (Soo-e-Zann) and to fully understand what it involves. Though we had spoken about these two three verses yesterday, I feel enough was not discussed about this important matter. So, today I will speak at length about the meaning of suspicion or bad opinion and then divide it into two: One, bad opinion about the Creator and, two: Thinking badly about

.the creation

Conjecture, between certainty and doubt

Conjecture stands between certainty and doubt, a state of hesitation. It is in the midst of total certainty and total refusal or rejection. In Arabic, it is called 'Zann' and in Persian 'Gumaan'. For example, you see a person at a distance and you cannot make out whether he is a man or a woman. In these days it so happens a number of times you look at these youths but do not understand whether they are male or female, boys or girls! Woe unto these men of today. What calamity has come to mankind? It is prohibited for men to look like (make up oneself like) women and for women to .appear like men

Woe unto the society that has gone down so much. So this doubt is called uncertainty. You have a doubt about one's being a male or a female. When that fellow comes near, you observe that he wears long hair, a gold ring on the finger and also there is a necklace round the neck. You give preference to the opinion that it is a girl, but you .are not quite sure because there also is a possibility that it's a male

However from outward appearance you are inclined to think that it is a female. This is called conjecture. It means, after seeing that this person has outward signs of a girl, you imagine that it is a girl. But you also have some doubt. Perhaps, these days, there also has come about

a change whereby boys make up their appearance like girls. It could also be a eunuch who makes up like females. You have an opposite opinion but you feel more that the .person is a female

Thereafter, the person comes very near to you and sits by your side. You talk with that person and ask, "May I know your good name?" The reply is Miss Zahrmaaryaan. When you hear this you become sure that she is a female. You come out of doubt and .suspicion and become sure that she is a girl

This was a simple example of 'opinion' (Zann), that is, to give preference to one side of doubt. But the meaning of Husn-e-Zann (good opinion) and Soo-e-Zann (bad opinion) is what whenever a man looks at someone's deeds, the looking has two sides; one is the good aspect and the other bad. If you think nicely about it, it is called Husn-e-Zann. If you form a bad conjecture, it is Soo-e-Zann. For example: A man approaches you from a distance and speaks a word, which was not clear. You could not follow what he said. There are two doubts: Either he abused you or praised you. This is good and bad (imagination). If you think that he praised you, as there was no reason (he did not have any ailment) for him to abuse me, then this is called Husn-e-Zann (good opinion). But if you say that since we were not at good terms in the past, he

must have abused me. You imagined that he abused you. This is called Soo-e-Zann .((having a bad opinion

Another example: Suppose a man came out of a den of vice. Here also are two possible doubts. One is that he went there to obstruct corruption and to give advice to concerned people. Likewise there also is a possibility to imagine that he went there to take part in evil deeds. If you say: By the permission of Allah, he might have gone there to make reforms, then it is called Husn-e-Zann. But if you give preference to the .doubt that he might have gone there to participate in bad deeds, it is Soo-e-Zann

The prohibited Soo-e-Zann is of two kinds. First, having bad opinion about the deeds of God. If you, God forbid, think that a deed of God is not good then it is Soo-e-Zann towards the Lord of the Worlds. To think that the world (what happens in the world, as allowed by God), that is, the affair of God has no regularity or wisdom, then this is like !imagining that God's deeds are, May God forgive, aimless or meaningless

Unwise worshipper and his deeds of less value

Once two angels saw a worshipper the weight of whose worship was less, that is, though he was worshipping much, its value was less. They came to try him and said, "O Worshipper gentleman! How are you? How is the condition of things here?" He replied, "Everything is all right but there is one thing amiss. God makes so much grass

to grow here. I wish God had a donkey so that all this grass would not be wasted." The two angels looked at one another and went up to heaven. It became known that the worshipper had no intelligence as he had a bad opinion about the management of the universe.

He must have a good opinion about the working of this world. He should never object to it. He must consider himself too low to raise any objection concerning the best management of the universe. If he feels anything worth criticism, it is due to a fault in his own way of looking at things. He must realize that he is too insignificant to interfere in the secrets of the management of the world and in the world of existence. He should understand that whatever he is able to understand is also because of the Grace of God. He had made this wonderful universe in such excellent manner that if all the wisest people of the world come together to make the world better, they would never be able to do so.

Not a blade of grass grows without any wisdom behind it. No vein in a living creature is aimless. Look at this human body having so many parts and organs. The sum total of its major parts number more than a thousand and the number of its secondary parts exceed millions. Ever since the first day in which man started to study human body till today, when he

gained a lot of knowledge in any age, no scholar or physical scientist has ever said .that any part of the body is extra, that it has no use or benefit

!The surplus intestine or a danger signal

In ancient medical science it was called "Qulinj" and now they call it "Appendicitis." Sometimes it causes stomachache. It is a small intestine having a length of about three finger joints. It is also a blind gut, that it does not allow food to pass through and rejects it. Sometimes it retains it and then it gives much pain. They say there is no way out except to have it operated upon. Formerly they called it a surplus intestine (of no use). But now, when medical science has advanced, they have succeeded in understanding the wisdom behind the construction of the human body by Omniscient .Allah

They have now changed its name saying it is not correct to call it surplus intestine. It is not surplus, but is an important part of the intestine. What is it? They have now named it Appendix. If this part were not there it would not be possible to know the problem in intestines. It is possible that the patient may die if this danger remains undetected. To make the default known this part (appendix) produces pus, gives pain and warns the patient to go to a doctor who cuts of this part and the patient gets relief. So, do not say that it is surplus. Finally they all are convinced that it is

.necessarily an import part, which should be there

Everything is very well in its place

So if all the intelligent persons of the entire world come together to think about the construction of human body, they will never be in a position to say that it would have been better had it been in a somewhat different form. In this construction, everything is good and in proper place. It is the same in the huge body of the whole universe .made by Almighty and All-knowing God

Look at anything. Everything is proper and well in its place. In the world of outer space above our heads, millions of huge spheres are circling and moving continuously in this unending outer space. Two of them never collide. What would happen if two of them collide with this planet of ours, the world, with the tremendous speed of ۲۴ kms per !second

The spacious atmosphere of the outer world, protects life

According to one of the modern discoveries of science, nearly twenty million celestial rock pieces break away from planets and come continuously rushing towards our earth at a tremendous speed of a hundred thousand kms per hour. If they collide with our earth at this speed what will happen to this world? No atom bomb can equal the power of these rushing rocks. If this imagined collision occurs, say for an hour, will any house remain standing on our earth? Will any man or animal remain alive? All and everything will be destroyed. The planet earth itself will be disintegrated totally. What !an organization of the Almighty

The Lord of the Universe

is the Omniscient Manager and Director of this universe, this atmosphere and outer space. The atmosphere, which God has created around our huge globe of earth, has a wonderful effect on the life on our planet of earth. One of its effects is the adjustment of the heat of the sun. The radiation of sun, which gathers in this part of the atmosphere, does not come directly to the planet of earth. If it reaches the earth directly and if it is not taken care of in the space and if it is not adjusted properly do you know what would happen to our earth? All rivers would overflow. The temperature of the earth would reach a hundred degrees above zero. Even blood in your body would boil up. Milk in the breast of mothers would boil. After such heat .there will remain no drop of water on the earth and all and everything would vaporize

Moreover, if the said sector of the atmosphere were not to be there, what would happen at night? The temperature would drop down to ۱۶۰ degrees below zero. Everything and everybody would freeze. If days were to be so hot and nights so cold, ?will any life be possible on earth

So the said strata of the atmosphere around our earth is made by the Almighty to take absorb sun’s heat and adjust the temperature in such a way that neither nights become so cold nor days so hot. Moreover, the intense heat in space dilutes

.and dissolves the rocks raining from the sky

I intend to draw attention towards the organization of the affairs of the universe. Now ?let us proceed. To how many things will man pay attention

Death, a great bounty of God

Take for example the subject of death. It is one of the divine bounties having several wisdoms. Generally man does not like it. Man dislikes death. But, for instance, suppose that death is kept away from all of us for a hundred years from now. You will see in what condition men would be. What would the aged men and women, being badly disabled, do? Their children and grand children will not find any time beyond attending to the old people's needs, their maintenance, their food, their clothing, their cleanliness and their residences. How then will the younger ones earn their livelihood and when will they take rest? Consequently, they too will become like the aged ones and fall in bed. Life would be upset totally. At that time, all the young and the old will pray to God: O Lord! Kindly do what You consider appropriate. Though we dislike .death, we are pleased with what You arrange, in the death destined by You

Having bad opinion about God's decree and decision, finding faults with the wise administration of the universe is unlawful. Whatever God has done or ordered is proper and good. Rest assured that whatever you have understood is a sample for what you could not comprehend. You may dwell deeply in it or not, rest assured

that God is the All-knowing Creator. He is Wise. "Does the One Who created, not know?" He knows all the aspects of good and bad. You have not the slightest right to raise any objection.

Remove the spectacles of ill-view

Here is an example to make this matter more comprehensible. Suppose one has a new pair of shoes. Very nice shoes but too tight fitting. He wears these shoes and walks around on a nice asphalted road, viewing green trees and beautiful flowers all around. Air is nice and there is not much heat. After a while, the pressure on his feet gives him pain. His feet get hurt. Then he begins to scream; what a bad road is this. It has made me ill. It has blistered my feet. It has wounded me. I am unable to walk any more.

Now he should be told: Take off these troubling shoes so that you may be able to enjoy the beauty of a free walk on this comfortable road. The road is not bad. It is very nice and convenient for so many people. The fault is within you.

O the one who looks at the deeds of God but with a lot of ignorance and foolishness! Until and unless you pull off from your feet the narrow tight shoes, you will never be able to enjoy the comfort of walking on a good road nor will you ever be able to understand and appreciate the wisdom behind what God Omniscient has done in this universe. One of

His wise decrees is death. It makes life possible for mankind. Here is another example .showing the wisdom behind death

Death, a preliminary to reception by God

If the powerful King invites some people to come to a city full of beautiful gardens and palaces of highest quality where a number of preparations are made for the entertainment of the invitees. But for time being, he has also fixed a place or compound where the invitees may wait till they are called in as many wonderful and .delightful things are under preparation inside

Now is it not very ridiculous if the waiting people, sitting in the outer compound begin to contend with one another on trifling matters. You ate in a nicer vessel. You sat on a nicer chair etc. The fact is that it is matter of a day or two. It is not worthwhile to fight .over such things during that period

Death is the end of lifespan in this temporary world. It prepares man to receive the Grand Entertainment readied by Almighty God for man in the other lasting world. Till that time, you are in this cage or confinement for a while. Here you are unable to appreciate and imagine the great bounties readied by God for you in the everlasting life after death in Paradise. This world of matter cannot provide those great bounties .of heavens

This matter is very much worthy of attention. A number of guests, as mentioned in the example, in this compound are not prepared to enter the grand hall of Divine

entertainment having wonderful gardens, rivers and palaces. They say: We are better off here. We do not like to move from here. Why? Because, they are not aware of the .place, which is better and higher than what they can imagine

But those who have became "believers in the unseen", the eye of their understanding is open. They have put trust in what God and His Messenger have said. They have put faith in the Divine Word that no one is in a position to comprehend fully the conditions .in the world after death

(فَلا تَعْلَمُ نَفْسٌ مَا أُخْفِىَ لَهُمْ مِنْ قُرَّهِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

So, no soul knows what is hidden for them of that which will refresh the eyes; a" (reward for what they did."(١

It is also not possible till they are in this world. Now, is the death, which we do not like, bad? Does it not have wisdom behind it? It is the door for entering the delights and .joys

You have unduly imagined that this (world) is the place for rest and comfort. It is temporary. You are kept here purposely so that, by performing good deeds, you become entitled to the most comfortable permanent house, which is being prepared for you in Paradise. When that palace is ready, you will be told: Welcome. Even if you say: I do not want to come, they will carry you and finally you will have to go. This is .not a place to live forever

Even if man is like

Surah Sajdah ٣٢:١٧ -١

.the greatest goblet, the stone of death will break it into pieces like a little begging cup

Death is a decoration for man

It is Husain who says: Just as a necklace is a decoration for a young girl, so is death a necessary ornament for every human being.(۱) When the body of a deceased person is being washed, according to narrations, he is asked: Would you like to return to the world with this body? The dead one replies: Well! I have just been delivered and liberated.(۲)

Today it is enough in the matter of bad opinion about God and its prohibition. Tomorrow, God willing, we shall talk about the prohibition of having a bad opinion about the creation. Know that it is the duty of a Faithful believer to obey the Commands of God. One must have a good opinion about God and what God decrees and administers, about the universe created by God. Woe unto the one who thinks adversely about God's creation, about whatever God has created or decreed. He .forms an adverse opinion about God's deeds

Woe unto such a blind fellow. Woe unto you if you see injustice, oppression or unfairness in what God does – May He forgive us if we ever thought so. This is a very dangerous thinking. It is incumbent on you to know that whatever God has done, it is full of wisdom. A young man dies. How do we know? It is possible that if he had lived longer, calamities could have fallen on him whereby

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۱- Nafasul Mahmoom

۲- Biharul Anwar

he might have left this world in a state of disbelief and thus he would have been totally destroyed. So it was better for this youth to pass away from here at this age. Are you more merciful and kind than God! The One Who created him knows more and He is certainly more full of love for him than you are and He knows best what is in .everybody's interest

Ali is happy and pleased with death

Man must know that death is not a monstrosity wherein he may see injustice and oppression. If you want to become a man of religious recognition (having knowledge of God and His deeds), if you are a Shia of Ali, then you should know what Amirul Momineen has said, "By God! My liking for death is more than a baby's liking for its mother's breast." You see, when a child becomes restless, when it is uneasy, mother's breast is put at its mouth and it gets instant relief. So Ali says, "Whenever I became restless and uneasy I remember my death and thereby I get relief and comfort. I get ".peace. I remember my original place of residence

Help the legatee of Muhammad or give death

Tonight is the ۱۹th night of the holy month of Ramadhan. Shaykh Waram, teacher of Sayyid Ibn Tawus, writes in his book Tanwirul Khawatir and quotes this tradition. It is from a companion of Prophet, Ismail bin Abdullah who says: After the assassination of Uthman and resulting chaos and confusion among Muslims, I took to a corner to .protect myself from this turmoil

I took to the bank of river Euphrates and refrained from having any contact with people. I was there during the ۱۹th night of the holy month of Ramadhan. It was dark but I could see a man praying to God near the water. I could hear two or three words of his prayer, which moved my heart. He was praying: O My Lord! You are the Creator of the skies and the earth. You have sent Your Messenger Muhammad. I beseech You .for the sake of Muhammad. Please help the legatee of Muhammad or take his life

Then he returned from the riverfront. I followed him and requested him on oath to show me the truth. He said: If you want to see the truth, look behind. Look at the legatee of Muhammad. Submit your religious affair before him. (Perhaps this gentleman was Khizr). I came back to Kufa and when I reached the city gates it was still dark and no one was visible. After a while, I saw a man coming out of the city. He offered four units prayer. Then I heard him praying: O My Lord! After the departure of Your Messenger, I acted according to the tradition of Your Messenger among these ?people, but these people are annoyed with me. They no more like Ali. What to do

They dislike what Ali does. Truth is not with them. They are fed up with me and I am fed up with them. (These people are passion

worshippers, world-lovers. What have they to do with Ali who is spirit from head to foot? He is total truth. They do not like Ali's actions. His cousin, the Messenger of God, likes his deeds). Then he prayed: O My Lord! My cousin, the Messenger of Allah, has promised me and said: O Ali! Whenever you become restless and uneasy, pray for death and God will grant it. My Lord! Now, I have become quite restless and uneasy. I need nothing but the viciousness of Ibn Muljim. I want to reach my aim. I want to be .killed in Your Path

This was in earnest. There is a narration that whenever Ali returned from a battlefield he looked sorrowful. On enquiring about the reason, he replied, "I had gone with a hope to be martyred in God's Way, but I have returned alive. I am afraid I will not have my wish fulfilled. Since being killed on the path of Allah is a very great fortune, Ali always desired it earnestly until the Prophet gave him glad tidings that finally his beard would be colored by the blood of his head and that he would certainly be killed .in Allah's path

In brief, Ismail narrates: I saw that my master (Ali) concluded his prayer and went back to the town. I also followed him, to ascertain who was this gentleman and for what was all this weeping and desire for death. I followed him and saw that he entered the house of

Amirul Momineen. I now understood that he was Ali bin Abi Talib. Then I went to the mosque to stay there till next morning, to meet him personally. Then came the call for ".prayer. Ali engaged himself in prayer. Within a short time, they cried, "They killed Ali

Part ۱۸

Having a bad opinion about God is disbelief and polytheism

Having an adverse opinion about God and His creation amounts to disbelief. The Holy Qur'an has mentioned at several places that unbelievers and polytheists have a bad .opinion about God

(... الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ، عَلَيْهِمْ دَائِرَةُ السَّوْءِ، وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ، وَسَاءَتْ مَصِيرًا.)

The entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is" wroth with them and has cursed them and prepared hell for them, and evil is the (resort."(۱

.They think that this universe is aimless and in vain

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لا تُرْجَعُونَ؟)

What! Did you then think that We had created you in vain and that you shall not be" (returned to Us?"(۲

We have come (are born) in vain and we will die (go) aimlessly and will become dust. Man came out of dust and man will turn to dust. There is no purpose behind all this, which God has created. What a bad opinion about the Lord of the universe that the creation of Adam (man) is futile whereas the Almighty and the Most Wise God has created this universe with a great aim. The purpose is that His attributes may be known and His Lordship may become

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۱- Surah Fath ۴۸:۶

۲- Surah Mominoon ۲۳:۱۱۵

.manifest so that all could see and experience His Might and Beneficence

Creation of man for friendship with God

Imam Zainul Abideen in the first Dua (supplication) of Sahifa requests: My God! You have created this man in the path of Your friendship. So that this man may see and .taste His mercies, bounties and favors in this world and may turn towards him

(وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ)

And there is not a thing but with Us are the treasures of it, and We do not send it" (down but in a known measure."(1)

Whatever happiness is there in this world, like delights, pleasures and beauties are but a minute sample of the original happiness and bounties, which are treasured for the Faithful in the grave and in the other world. Whatever nicety and beauty you see .in this world is like a drop in the ocean as compared to what is in Paradise

Elegance of Yusuf and the Houries of Paradise

.This world is too narrow to make the eternal beauty manifest

An example of slight beauty is found in the case of Yusuf. Women of Egypt could not withstand it and cut their fingers instead of the fruits in their hands (when they looked .(at Yusuf

(فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً، وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا، وَقَالَتْ: اخْرُجْ عَلَيْهِنَّ. فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ، وَقُلْنَ: حَاشَ لِلَّهِ! مَا هَذَا بَشَرًا؛ إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ)

So; when she heard of their sly talk, she sent for them and prepared for them a" repast, and gave each of them a

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1- Surah Hijr ١٥:٢١

knife, and said (to Yusuf): Come forth to them. So; when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from (imperfection); this is not a mortal; this is but a noble angel."(١)

The event is that when their eyes fell on the handsomeness of Yusuf they lost control over their emotions and cut their fingers while they were to cut apples. Therefore, the Messenger of God said: If a houri from the Houries of Paradise comes to this world all .men will die being unable to observe the heavenly beauty of the Houries

What then will they do on seeing the real and original beauty of Muhammad and the Progeny of Muhammad? After death the power of the souls of the Faithful becomes hundred fold. So long as they are in the world of matter with this physical body their power or strength is very less. When they are distanced from this worldly body, especially when they have acquired bodily diligence also, they reach the original beauty. In short, each and every sign which God has created in this world is a specimen to attract man to the origin so that the wise one looks meaningfully at all these bounties and says: May I be sacrificed for God Whose favors and bounties are :so vast. How true is the poet when he says

O God! This material world which also is very narrow and insufficient (for the purpose (of showing Your beauty

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Surah Yusuf ١٢:٣١ -١

makes us see so much of Your unending beauty then how will be the other world of Hereafter? We become extremely astonished on observing your beauty created by ?You in this world. What will be the extent of Your Beauty in that world

The fragrance of flowers in this world and the heavenly smells

The fragrance of jasmine and rose flowers reaches us from a distance of ten steps. If you move about, say fifty steps from them you no more smell their fragrance. Then how will be the flowers the smell of which reaches you from a distance of two thousand years' journey? I want that you should turn your attention towards its origin. Whatever you see here is minute as this world is not spacious enough to make the manifestation of the original fragrance fully. What will happen at the moment of ?death

It has been said that the fragrance of messengers is a fragrance from Paradise, the smell of angels, the smell of the heavenly red rose and the smell of heavenly Houries, the fragrance of the jasmine flower of Heaven. The fragrance of my daughter Fatima Zahra too has the fragrance of the heavenly red roses and jasmines.(١) It is the smell of the Muhammad flower. (The final Prophet has the virtues, which all the past prophets had). So, if the friends and Shias of Muhammad and the Progeny of Muhammad, even if they are at a distance of four thousands of years journey, they .will, after all, be able to benefit by that fragrance

Divine mercy is found everywhere

The very first verse

Riyaaheenas Shareeah, Vol. ٢, p. ٢٠٨ -١

of Qur’an is “In the name of Allah the Beneficent, the Merciful (Bismillahir rahmanir raheem). What does ‘Rahman’ mean? The Owner of Rahmat or Mercy for all. He built the universe on the foundation of Mercy. The base of creation is for the manifestation of Mercy and bestowals.

(إِلَّا مَنْ رَحِمَ رَبُّکَ، وَلِذَلِکَ خَلَقَهُمْ)

“Except those on whom your Lord has mercy; and for this did He create them...”(1)

What does Mercy mean? It means He has granted to every creation what it needs. His creation is the layout of kindness (Lutf), favor (Ehsaan), honoring (Ikraam) for the manifestation of the excellent attributes of God, viz forbearance (Hilm), pardon (Afw), magnanimity (Karam), knowledge (Ilm), wisdom (Hikmat), Might (Qudrat) etc. The believer who has recognized God with His virtues full of mercy must always be pleased with His mechanism of working so that he may also be happy to reach its origin. Through his worship and obedience he should make himself nearer to God and attain Divine bounties in the Hereafter and so that he may be able to get a drop from the Real Divine Kingdom:

(فِی مَقْعَدِ صِدْقٍ عِنْدَ مَلِیکٍ مُقْتَدِرٍ)

“In the seat of honor with a most Powerful King.”(2)

Fire is necessary for the stubborn

God created man for Paradise, but among people there arise some who cannot go to Paradise. Who are they?

(لا یَصْلاهَا إِلاّ الأَشْقَی)

“None shall enter it but the most unhappy,”(3)

They will taste the chastisements of hell.

(خُذُوهُ فَغُلُّوهُ)

“Lay hold on him, then put a chain on him,”(4)

The length of the chains is seventy

p: ۳۳۱

۱- Surah Hud ۱۱:۱۱۹

۲- Surah Qamar ۵۴:۵۵

۳- Surah Lail ۹۲:۱۵

۴- Surah Haqqah ۶۹:۳۰

.ziraa' (one ziraa equals ۱۰۴ centimeters), which will tighten his neck and hands in hell'

(يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِى وَالأَقْدَامِ)

The guilty shall be recognized by their marks, so they shall be seized by the forelocks" (and the feet."(۱)

The angels will drag the sinners by their hair and legs and they would be tied together and hurled into hell... What do you think? For whom are these tortures? Almighty God Who is the Kindest of the Kind is always inclined to pardon the Faithful, but these bullies, vicious foes, obstinate enemies and those who mock God and the Hereafter and feel no fear in committing any dishonesty, who trample upon the Truth while knowing that it is the Truth surely deserve the severest punishments. The hell :described in Qur'an is quite appropriate for such wretched fellows. Qur'an says

(وَقُضِىَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لا يُظْلَمُونَ)

and judgment shall be given between them with justice, and they shall not be dealt..." (with unjustly."(۲)

When the people of Paradise will be given place in Paradise and the fellows of hell hurled in hell there will arise a voice "All praise is for God Who placed everyone in their proper place." One who is righteous should go to Paradise, that is in the House of Safety and one who is definitely evil must enter hell. Praise is for God in both the decisions. No one should think that, may God protect us, hell is prepared out of anger and revengefulness. They never wanted to go to Paradise

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Surah Rahman ۵۵:۴۱ -۱

Surah Zumar ۳۹:۶۹ -۲

.who stood against God, Hereafter and Truth

They always said "I" and only "I." You recite in Dua Kumail: You always put the enemies in hell. That is they are always in hell and with no way to escape. Where shall they be taken? They cannot see Paradise. How can an enemy enter Paradise, which, in fact, is the property of Ali bin Abi Talib! Can an enemy of Ali ever enter Paradise, which belongs to Ali? Even if others want to take him to Paradise, he himself will not step into it, as he is inimical. He is prepared to face any calamity run away from the .Mercy of God

Ali blinded his enemy

In view of the auspiciousness of today, let me tell you a story about the grace of Ali. Shaykh Mufeed says: One day, the bookseller Ja'far was auctioning his books. I also went there with the intention of purchasing some of his books. When I was about to take up some books he told me, "Just sit here. I have seen a thing which is useful for your religion," viz. Shiaism. "It is a miraculous matter which I intend to relate to you as it is useful for strengthening your belief." Shaykh Mufeed says: I sat down. Then that gentleman told me, "I used to go, accompanied by a friend of mine, to a Shaykh named Abu Abdullah Muhaddith, to learn traditions and narrations. By and by, we came to know that he was one of the staunch enemies of

.Ali

He was, occasionally, insinuating and insulting Ali. We two advised and admonished him to mend his ways but he replied that he was what he was. Then when he insulted Fatima we decided not to go to him any more. Finally, one night, I saw in my dream that there has come the King of Wilayat, the Moon of guidance, Ali, the Lion of God. He is in the house of the Abu Abdullah Muhaddith. The Amirul Momineen was angry at the Shaykh and was asking him: What have I done to you? Do you not fear that God may make you blind? Then he (Ali) pointed his hand to that fellow's right eye. I saw in my ".dream that his eye got blinded

When I woke up the next day, I thought of asking a friend of mine to go to the Shaykh and inform him about what I had seen in my dream and warn him about the wrath of Amirul Momineen. When I stepped out of my house, I saw my friend coming towards my house. I asked him, "Where are you going?" He said, "Last night I had a dream and I wanted to tell you what I saw." I asked him, "What did you see?" (He had also the same dream). He said, "I saw Ali pointing his finger to the right eye of the Shaykh and that eye was blinded. I have come to you with an intention to go to the Shaykh and admonish

".him to stop insulting Amirul Momineen

I told my friend, "I also had the same dream." The two of us went to the house of the Shaykh and knocked at his door. His wife came behind the door and said, "There will be no lesson today." We asked, "Why no lesson? We have some work with him and we want to see him." She replied, "The Shaykh is not well today. He is weeping as he has some trouble." But we insisted and told her that we must see him anyhow. His wife replied, "The Shaykh is very much indisposed today. Putting his hand on his eye, he is complaining that Ali has blinded him." Then we told her, "Please open the door, as we have come here for the same reason." She opened the door and we two went inside .to find that this unlucky fellow was weeping and complaining about his eye

As we approached him, he said, "Finally Ali has blinded me." We said, "Both of us had seen it in our dreams last night. We saw Ali pointing to your right eye making you blind. Now stop your adverse talk about him, perhaps God will heal your eye and it may become healthy again by the grace of Ali." But that fellow replied, "Even if Ali blinds the other eye also, I will not end my enmity towards him." (What villainy)! Finally we arose and left his house. Then again we saw in our dream that our

.Master, Ali blinded his left eye also. However that fellow's enmity only increased

(وَلا يَزِيدُ الظَّالِمِينَ إِلاَّ خَساراً)

(and it adds only to the perdition of the unjust."(۱)..."

.Finally he left this world as a disbeliever and apostate

Such are the dwellers of hell. Such kinds of people are always present in this world .that their nature makes them abide in hell forever

Permanent dwelling in hell is for those hard-hearted people who are never prepared to humble before the Truth, despite knowing that it is Truth. I will tell you another .miraculous story regarding Ali

Insulting Ali makes one worthy to be killed

It is mentioned in the book Kharaij of Rawandi that Ahmed bin Hamzah Mosuli said: I started for a journey to Mecca. I went to my neighbor to say him goodbye and to ask him whether there was anything I could do for him. He replied, "Yes, I have an important work." I said, "Tell me, so that I may do accordingly." He said, "When you go to Medina and enter the Mosque of the Prophet, stand in front of the Prophet's grave and tell him my word. Ask him on my behalf, 'O Muhammad! Was there a shortage of men that you gave your daughter to Ali in marriage? How did you take such a man as .your son-in-law?' Then he also uttered some other words of insult

How strange are the hard-hearted people who, after a number of years, show ?renewed enmity saying why the Holy Prophet gave his daughter in marriage to Ali

Ahmed bin Hamzah says: I

۱- Surah Isra ۱۷:۸۲

did not say anything to him, as I knew that it was of no use. When I went to Medina, I felt ashamed how I could utter such bad words. During the night I dreamt that Ali was telling me: I will shortly bring out the blasphemy of that unlucky fellow. In Medina, I once more saw Ali in my dream. The Lion of God, Ali said, "Come on." I said, "I am ready." Then I went to Mosul with Ali. In the dream, Ali entered the house of that unlucky neighbor of mine. I was also with him. We went inside and I saw that fellow sleeping in his room and with the door was closed. Ali took out a knife, cut that inauspicious fellow's neck and cleaned the blood-smeared knife on a corner of that .fellow's quilt

Then he raised his holy hand and placed that knife in the roof. When I woke up, I told this dream to my companions in journey with astonishment. We noted the date of that night. When we returned to Mosul we wanted to know whether what we had seen in the dream had actually happened. They told us that all in our neighborhood were in jail. When I asked about that cursed fellow I was told that he has was found murdered on such and such night. It was exactly the night in which I had that dream.

After the murder was reported, the authorities came to investigate and arrest the

killer but in vain. So the police arrested all the neighbors to find the killer but he was .not yet caught

Ahmed bin Hamzah says: I saw that a number of innocent people were in prison while I knew that the killer of that cursed fellow was Ali, but who can arrest Ali? So they made allegations against some innocent people and finally, in order to relieve them, I, along with my Hajj companions went to the court and related all that had happened. As evidence I told them, "I can show you where the knife used for killing is hidden." Officers came for investigation and found the bloodstained quilt and also the knife in question. Finally the neighbors were freed with an announcement that the killer had been traced. As I have said Ali, the Master of the Faithful is a man who is God's favor for the good people and the wrath of God for the evil ones. He is one who gives the .good people a place in Paradise and sends the evil ones to hell

Therefore, it must be understood that only some people are such who have brought the wrath of God upon themselves as mentioned earlier. Otherwise people having .humility surely get God's mercy

Of God! Your mercy is open river to all

There is a narration in the third volume of Biharul Anwar, which pleases the hearts of the Faithful. It says that tomorrow on Judgment Day, there will be so much manifestation of all the encompassing Mercy of God that even Satan will bow

.his head and long for it

The intercessors are making intercessions and many people get salvation due to such intercessions and finally, the Holiest One says: Now is the time for My Forgiveness and pardon. Then He shows such Mercy and Kindness that even Satan thinks he .would be forgiven

Satan gives oath of Ali to Almighty God

It is indeed strange that the knowledge of Satan is very vast. Have you not heard that a believer once saw Satan in the middle of the sea raising his head out and praying: My Lord! Please do not chastise me for the sake of Ali bin Abi Talib. He says: I stood there. Finally it is mentioned in the fourth volume of Biharul Anwar that this was brought to the notice of Imam Ja'far Sadiq. He recounted and said, "O Master! I also asked him (Satan): What have you to do with Ali? How strange that Satan Ali's attachment?" He (Satan) replied, "Six thousand years prior to the creation of Adam, I was in the midst of angels in the higher world. I know about the entire universe from the first day. The only one who is dear and near to God is the Lion of God, Ali bin Abi Talib. I know that everyone beseeches God Almighty in his name and God forgives ".him. So I also beseech God in the name of Ali bin Abi Talib

The important point is that what Satan said was from his tongue and not from his heart. So Satan could not get any benefit

from Ali. Otherwise, had he humility that he ought to have, he would have made obeisance to Adam now at last he speaks a true word. The remaining part of this (tradition is also interesting and worth listening.(۱)

He says: After I heard this sentence from Satan I asked him, "O Iblis! You had been a teacher of the angels. As you say, your knowledge is to such and such extent. Give me some advice. Give me some admonition based on your knowledge." (It is good. Man must seek knowledge even if available from Satan). Satan replied, "Well. I tell you a word about your world and a word about your Hereafter." Verily if Satan had ever spoken two true words they were only these. You, gentleman also must get benefit .from it. Just observe, how true the cursed one has said

Two advices from Satan for this world and for the hereafter

If you intend to pass your worldly life happily be content. Then your worldly life will pass pleasingly. Do not entertain greed. Do not look at those who are higher than you. Be calm, cool and quiet. Do not give importance to whatever confronts you. It means if you do not remain content on what God has given to you then you will not feel happy in this world. Do not think that these persons who earn millions are happy. They can never taste the delight, which a contented man tastes. The contented man eats dry bread but with delight as he has contentment, but the unlucky man who has

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Biharul Anwar, vol. ۱۴ -۱

a lot of facilities does not get any delight therefrom. He is not at peace because he has .ever growing greed. In short, O Gentlemen! Listen to this admonition

For your Hereafter, for the moment of your death, for the time of your being lowered in the grave, for the Purgatory (Barzakh), for the field of gathering (Mahshar), for Sirat Bridge and for the Balance (Mizan), for all these moments, treasure the love for Ali bin Abi Talib. The radiance of Ali will be your help and your friend. Carry this relation with you (for your journey and stay after death). Your support should be Ali. You will get .peace, safety and security

(الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُوْلَئِكَ لَهُمْ الأَمْنُ وَهُمْ مُهْتَدُونَ)

Those who believe and do not mix up their faith with iniquity, those are they who“ (shall have the security and they are those who go aright.”(۱)

O God! Kindly drive away from our hearts everything except love and affinity for Muhammad and the Progeny of Muhammad. Remove the lust for world from our interior.(۲) The inevitable result of Faith is to have a good opinion about the creation and the Creator, love for God Almighty. In Dua Jaushan Kabir your repeatedly invoke the beautiful names of Allah. Ponder deeply on these Names. It is indeed delightful to think over them as you can see: He sees but shows forbearance. Knowing, yet forbearing, is the attribute of Almighty God. He sees how many sins His servants commit, how much

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۱- Surah Anam ۶:۸۲

۲- Refer Dua Abu Hamzah Thumali

ungrateful they are. As if they are not doing (wrong). How much forbearance shows !the Lord; as if His servants are not at all sinful

Ungratefulness causes drought

Today ungratefulness is on the increase. They throw away a lot of bread and cooked rice as leftovers. They also throw away half eaten fruits. This is very bad and dangerous also. Especially in the case of bread, be more respectful. God forbid, ungratefulness towards God's gifts may attract famine. This is reported in a number of narrations. If you have excess bread, keep it. If anyone comes to your door, give it .or feed it to the animals. It should never come under feet

It is narrated that once Imam Sadiq came home and saw that a watermelon was thrown on the road half eaten. The holy Imam was displeased. He took it up himself and gave it to his slave. After some time the Imam returned home and asked the slave to give back that half eaten watermelon. The slave replied, "O My Master! I ate it up." The Imam said, "You are now free for the sake of God. You respected God's gift and became a man of Paradise. I do not like that one who has become a friend of God and a man of Paradise should remain a slave. You are, because of this good deed of ".yours, a free man

I am talking about ungratefulness. All of us enjoy God's bounties the whole day and we are drowned in God's gifts; yet

we do not know the One Who grants us all these favors constantly. What else is then ungratefulness? That too against the Almighty God? Say with justice, O intelligent man! Should we befriend God or not? What is the benevolent attitude of God towards us all? Imam Zainul Abideen says: You attracted man towards Your Friendship. (۱) The Holy Qur'an also says that the Faithful are those who love God very much.

(وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ)

"...and those who believe are stronger in love for Allah..."(۲)

How much do the people love their parents? Believers love God more than that because they know that it is God Who has made their parents love them.

It is God Who poured love in the mother's heart. Therefore say: May I be sacrificed for God Who filled my mother's heart with love, mercy and kindness for me. She cleans me of dirt and cares for me in difficulties. Our lives are passing away. Have we inculcated love of God and His Messenger in our hearts? Have we formed the habit of having a good opinion about what God does or not? Have we become the lovers of Paradise?

According to a narration an inch in Paradise is better than the whole world and whatever is therein. God has mentioned all this in the Holy Qur'an. Should you not like it? O young people! How much God has praised "Hurul Eieen" (Houries of Paradise) in the Qur'an! Has the time not come yet for you to be lovers

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۱- First Dua of Sahifa Sajjadiya

۲- Surah Baqarah ۲:۱۶۴

of Hurul Eieen? Do not be dazzled by all that you see in the women of this world because if you understand the attributes of Hurul Eieen you will not even look at the former. Should you not long for them? Under the skin of the women of this world .there is blood, pus and dirt

Hurul Eieen makes one remember God

Do not say that we are not passionate. We want God. In one's imagination Hurul Eieen is like the women of this world. Hurul Eieen is the mention of God, remembrance of God. She is a different kind of woman. This world is such that it makes man neglectful and negligent. Hurul Eieen is remembrance and admonition. God has created a Houri most beautiful and attractive among all fairies. There are four inscriptions on her face. "In the name of Allah the Beneficent, the Merciful" (Bismillahir rahmanir raheem) is written on her lips with radiance. On her forehead is the Holy name of Muhammad. On her chin is ? "O Ali" and on her right and left cheek "Al Hasan" and "Al Husain" .respectively

The Holy Prophet was given an option to seek either life or death. No one was ever allowed to opt for life or death except the Holy Prophet Muhammad. Israel, the angel of death came to him and sought permission saying, "If you are inclined, I may collect your soul and if you please you may continue to live in this world." The Holy Prophet replied, "I am coming."(۱) Imam Reza is

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reported to have said, “On the night of ۱۹th Ramadhan, God Almighty gave option to my grandfather, Ali either to select this world or martyrdom.” Ali himself opted for martyrdom saying, “O My Lord! I have lived enough in this world.” Ali himself was the .lover of the Higher World

Man wants what his heart likes and loves. Since I and you and all of us are unaware of the Higher World, all our liking and love is for this earthly world. Therefore we do not like death to come to us. We become astonished when we hear Ali saying ‘I long for .’death

(إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنتُمْ صَادِقِينَ)

if you think that you are the favorites of Allah to the exclusion of other people, then…“ (invoke death if you are truthful.”(۱

The songs in this cage are not pleasing to me. I am leaving for the garden of Paradise, (as I am a bird of that lovely garden. (Persian Couplet

Imam Reza has said regarding Imam Husain, as mentioned in the book, Durratun Najaffiyah, “My grandfather Husain was also given a choice at midday on Ashura day between apparent victory over the enemy and being killed. He himself chose to be killed.” He adds, “Had Husain so wished the armies of the enemy would have certainly been wiped out in Kerbala.” Who are they to cause even the slightest harm to Husain? Had Husain not allowed, who was there strong enough to affect Husain

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۱- Surah Jumah ۶۲:۶

and which sword was there which could fall on the holy head of Husain? But our master Husain himself said: We are pleased with the pleasure of Allah. We, Ahle

(Bait are always happy with the plans of God.(١

Part ١٩

The real gift is irretrievable

This material world is based on extinction. The gifts given by the Highest of the high Almighty God should conform to His Greatness. His gifts are permanent. He does not take back what He grants. This world of matter is not spacious enough for this purpose. Here, what is given is also taken back. These eyes, hands and feet given to you are indeed great bounties during the safe period of youth or young age. But if you live on and reach the age of fifty or sixty, things begin to be taken back from you one .after another. You lose your teeth one by one

Likewise, there is a gradual decrease in the your faculties of seeing and hearing. The strength of your hands and legs become less and less and it makes you weaker and weaker. Even if you die before reaching old age, they put you in the grave where earthly worms eat away the whole of your body beginning with your eyes and then come downwards. Permanent and everlasting grant of bounties is not possible in this world of matter. Whoever is given new clothes also gets deprived of it. They are given children, which also have to be taken back. Every kind of happiness available here

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Nafasul Mahmoom -١

is but temporary. Such temporary gifts are not becoming to Divine grants. God's .everlasting gifts are available in Paradise

Three bounties higher than every bounty

It is narrated that there are three bounties in Paradise that the people of Paradise will taste. Their taste is better than Paradise itself. O People of Paradise! The first tiding is that you are in high places. These high ranks will never be taken back from you. Once you enter Paradise there is no getting out of it. Another bounty is that you get connected with the original fountainhead of favors, that is, with Muhammad and the Progeny of Muhammad. Which delight is sweeter than the company, neighborhood ?and relation with Muhammad and the Progeny of Muhammad

The third topmost bounty is that the people of Paradise are told that God has become .pleased with them

(رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ)

Allah is well pleased with them and they are well pleased with Allah; this is the mighty" (achievement."(١

The taste and happiness that is higher than all other favors. In Dua Abu Hamzah you recite "Muwahib Haniyyah." "Muwahib" is the plural of "Mawhibat" which means grant or gift and "Hani" means tasty and pleasing, which makes a heart happy. The happiness of this world is temporary. It is possible that it makes you feel happy for a while but then separation therefrom becomes a headache. Thus it is practically of no value. For example, you are given a park, a garden, bungalow, motor etc. that you like very much. Though

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١- Surah Maidah ۵:١١٩

.you feel happy with it, it is temporary

(لِكَیْ لا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلا تَفْرَحُوا بِمَا آتَاكُمْ)

So that you may not grieve for what has escaped you, nor be exultant at what He has" given you..."(۱)

After some years they carry you out of these parks and bungalows, put you in a coffin. How hard would that feeling will be? You will go on saying: Alas! I should not have been given these passing things. These are the pleasures, which result in sorrows.

That world is better which a wise man considers hard because the worldly sweet turns sour at the time of death. (Persian couplet)

.The worldly bounties and gifts are bound to decrease and finally become extinct

Remembrance of death removes futile pleasures

.A farsighted man is lucky

If you keep in mind the end, you will never feel vain pleasure. Your imagination that all these people are happy is due to carelessness. They care the least for the Hereafter. You see one buying the most costly carpets and enjoying thereon. But what is to happen at last? He must lie on bare earth in the grave. If one keeps this fact in mind, his intoxication caused by worldly material possessions will go away.

Tell me why one should build high-rise residence for himself when his final bed will be a handful of dust in grave? (Persian couplet)

But, as I have said earlier, man does not get out of negligence or carelessness so that he may pay attention to hard facts.

(اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَهٍ مُعْرِضُونَ)

Their reckoning has drawn"

۱- Surah Hadid ۵۷:۲۳

(near to men, and in heedlessness are they turning aside."(۱)

O God! You make us realize the truth. Kindly drive the love for this material world from our hearts. Let me tell you in simple words and common style about the evidence of Life after death that everyone can understand. All the bounties that one can get in this material world do not befit the high position of God. Gifts from God are everlasting and to be tasted in the everlasting Hereafter, not in this passing world. This material world is too narrow and incapable of it. God's great grants cannot be experienced here. God is everlasting so His grants too must be everlasting for which this world is too narrow and insufficient. Therefore, surely there is another world of Hereafter .wherein Divine everlasting gifts can be tasted and experienced for eternity

Deniers of prophethood have a bad opinion about God

Among various kinds of bad opinions one, which indeed is unjust and oppressive, is about God Almighty. A man who has such prohibited bad opinion is one who is proud and ignorant and denies the messenger and the Divine Book. Such people say: What is a messenger, an Imam and Qur'an? For the prosperity of man, the intelligence given by God is sufficient. Of course this word is originally from ancient philosophers. It became an excuse for others who say that, for finding out the road to prosperity .human intellect is sufficient. No messenger is needed

Various replies are given to refute this faulty assertion. But the best refutation is that

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Surah Anbiya ۲۱:۱ -۱

.which is found in one of the verses of the Holy Qur’an

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ)

And they do not assign to Allah the attributes due to Him when they say: Allah has not“ (revealed anything to a mortal.”(١)

You, who have denied the Messenger, have made an allegation of injustice and oppression on God Almighty. According to your ignorance and faulty view God has left man in the darkness of confusion. Had there been no Messenger, Imam and the Book, man would have remained in a state of confusion and uneasiness both in this world .and in the Hereafter

Human intelligence is unable to comprehend Good and Evil

You say that man has enough wisdom and intelligence to actually understand what is beneficial and what is harmful. First, everyone’s intelligence is not the same or equal. Things, which appear good to a low level brain, may look bad to a high level intellect. Even the higher intellect is unable to distinguish and propose an overall good for the life in this world. Even if all the intelligent people of the world come together, they become even less powerful. How can they find the truth behind whatever happens? That is why, after making laws and rules for social conduct, they have to amend them from time to time. If they correct one aspect, another aspect turns defective. Lawmaking is the right of Only One God Who oversees everything in the universe and knows what is beneficial and what is harmful to man in

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Surah Anam ۶:۹۱ -١

every age. Man is too weak to distinguish the harmful from the beneficial both for himself and for others; both in the current age and in all ages. Human intellect is too .weak to do this job

No circumspection in law–making

Perhaps they may say that there will be no harm if they resort to circumspection while formulating laws. The reply is that distinguishing of such circumspection and understanding of various contingencies is indeed a very hard and impossible task. Even in insignificant personal matters some intelligent people have gone wrong. As such circumspection creates more trouble. It is mentioned in the book of Islamic Practical Laws that even those who have good religious knowledge need to rely on Taqleed (follow a Mujtahid/qualified jurisprudent). He needs to rely on that Mujtahid for making any circumspection. Even the Mujtahids sometimes say that precaution in such and such matter is like this or that. So circumspection in formulating laws for .human life is wrong

As for the Hereafter and life after death, human intelligence has not the slightest ability to know what is in store there; that where he will go after death, where he would be given a place, which deeds will give happiness and joy and which would bring loss. No one can know this except Only One God Who is the Creator and Owner of both this world and that world. He makes man know about this through revelation to His Messengers. The Messengers convey this knowledge to the people. Otherwise even if all the

intelligent people in the world join together they will never be able to know what happens after death, what is useful and what is harmful because they are on the earth and in the world of matter. Just as a child which is still in the womb cannot know what the outer world is, O the one who is still in the womb of this material world! Until you come out of it you will not understand. Until you are not separated from flesh you .will not know

Dreams cannot be accepted as proofs

Even dream or visions cannot be taken as true for sure. Sometimes it is a mountain and sometimes a molehill. For instance, one sees in his dream that his father has worn a nice new dress. He becomes happy and says: Praise be to Allah, he is very happy there. This is no measure as it is possible that your imagination dressed your father in new apparel. Suppose it was a true vision, it is possible that when you saw him he may be in pleasure and happiness. After that it can be otherwise. After death, man's condition changes as his condition was changing in the world. It is not same all the time. In the world, at one time, he was in the Mosque and in another hour where? May I call it the house of Satan? Yes, in a cinema house. Is it not the devil's house? At one time he recites Qur'an and in another utters shameful indecencies. It is

.not the same at all times

I tell you in general that after one dies, no one can know perfectly as to in what condition the departed soul is. You will know only when you go there. So far as you are here you have no means to know what is going on there in the other permanent world. Most of the visions and summoning of souls etc are incorrect. A molehill can appear as a mountain and vice versa. Perfect knowledge is impossible. Everything depends on Divine revelation. God and His Messenger and the Imam say that this deed is good and this bad for life after death and that such and such thing is harmful .for you after you die

Only the eye of the Prophet and the Imam can see

Once a woman living in Basra developed a serve stomachache. Doctors told her to drink old wine. She did not drink and went to Medina to ask the knower of truths, Imam Ja'far Sadiq. She told the Imam, "Doctors have advised me to drink old wine to cure my stomachache. I understand that you are the Hujjat (the Divine proof and argument) between God and me. If you allow me I will drink and tell God tomorrow on the Day of Judgment that Ja'far permitted me so I drank. If you disallow me I will not ".drink

The summary of this narration is that the Imam said, "Never! If I allow you to do so, I fear for you the time when you are breathing your last. It means that if

you drink wine it will produce a bad effect at the time of your death, even if you drink it as a remedy.(١) After all it is a very big gloom. Either Satan comes out from man himself or, as per another narration, the person feels extreme thirst. The Imam, who sees, says that he knows and that others do not know about the other world. None except the Messenger and the Imam know the hidden world after death, the grave .life and the conditions on Judgment Day

Does God obstruct the path of His servants? Curse of God on those who disbelieved in the Holy Qur'an. If there is no messenger and no Qur'an what will a confused man do in total darkness? One who has denied the Prophet and the Holy Book, Qur'an has, in fact, denied the wisdom and justice of God. If God has left man in darkness and confusion, He has been unjust, which is unbelievable. He must show the true path to .His servants, which He has

There also is another kind of bad opinion about God's creation. It is seen and heard during a fight between truth and falsehood that always or mostly, truth appears to have been defeated and falsehood victorious. Look at the history of Islam from its early days till today, there has been so much oppression and also that no vengeance has been taken from the oppressor. The oppressed are being tortured and killed and the oppressor suffers no harm. This

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For further details see the book Greater Sins -١

may cause some to entertain a bad opinion about the creation, as it did happen. Anyone who reads the story of Muawiyah and Imam Ali says: O God! How did all this ?happen

God took away Ali, while Muawiyah and Amr Aas remained alive

Abdur Rahman Ibn Muljim, Hajjaj bin Abdullah and Amr bin Bakr Tamimi were courageous as well as clever. They wanted to take a bloody revenge from Ali, Muawiyah and Amr bin Aas respectively. They swore together that they will kill their respective enemies simultaneously. They said if Ali is killed, Muawiyah will also be killed and so also the latter's teacher, the Satan, Amr Aas. Then there will remain no trouble. So they took an oath together that at the end of the ١٩th night of the holy month of Ramadhan, at the time of the Azan (call for prayer) of the dawn prayer, Ali should be killed in the Mosque of Kufa, Muawiyah in the Mosque of Syria and Amr bin .(Aas in the mosque of Egypt (as he was the governor of Egypt

They bade goodbye to one another. Ibn Muljim left for Kufa and, as you all know, he also saw Qutama and took his concurrence, got his sword poisoned for a thousand .dirhams and did his job

But Hajjaj alias Barak went to Syria, readied himself at the time of morning Azan at the same time and on the same day, poisoned his sword also like Ibn Muljim for Muawiyah as was done by Ibn Muljim at the time of the prayer. Suddenly he killed

the Imam who led the congregational prayers. Muawiyah was behind that Imam. When Muawiyah bowed to go into prostration, Hajjaj raised his sword to cut off the head of Muawiyah but it (the sword) hit Muawiyah's buttocks slicing a portion of his flesh. People took him to a surgeon who said there are two kinds of remedies: One is branding and another a special concoction. Muawiyah said, "I cannot bear branding." The doctor said, "If you are not branded you will become sterile." Muawiyah replied, ."Yazid and Khalid are sufficient for me." At last he survived

It is said that Barak was also brought to Muawiyah. When the latter wanted to kill Barak, the latter said, "Good tidings for you." Muawiyah asked, "What?" The reply of Barak was, "We wanted tonight to kill both you and Ali. You have survived but I give you good tidings that Ali will also be killed this night. So keep me safe tonight. If Ali is killed you will be happy to hear that your enemy is killed and then, if you please, you may pardon me. If Ali is not killed I give you a promise to go and to kill him myself." Here we find two versions. According to one, he was spared till the news of Ali's martyrdom came. Thereafter he was not killed but let off after cutting off his hands .and feet. Some say he was killed

Now, as for Amr Aas, that devil of the day and the fox

of his time, Amr bin Bakr was appointed to kill him. He also had poisoned his sword since the night of ۹th Ramadhan for the purpose of killing Amr bin Aas. Next morning, he was awaiting the arrival of Amr Aas in the Jama Masjid of Egypt. But the latter, that night suffered from colic and could not attend the mosque and said that, in his place, the unlucky judge Qazi Kharijah bin Habeebah would lead the morning prayers. The poor fellow was not aware of the plan. As soon as he raised his head from prostration, Amr bin Bark killed him mistaking him for Amr bin Aas. The Qazi died on that day or the .day after. Amr bin Aas killed Amr bin Bakr. The story thus ended

Now man thinks over all this. He sees that these two oppressors survived but the sword of Ibn Muljim did its job. Our master, who is the master of justice, went away from this world! This is according to divine will. It was different in the case of the other two. Now listen to the reply. You imagine that the one who oppressed people in this world should be punished soon in this world. But the fact is that this world is too small .a place wherein Divine revenge can be taken

Divine retaliation is to take place in the other world. The world of retribution and recompense is another world. This world is the place for scattering seeds. Harvest is after

death. If you like to sow a sweet watermelon, do so. If you want to sow the bitter colocynth, you may sow it also. This world is a sowing ground for the Hereafter. The fruits of deeds, good or bad, will have to be tasted after death. You think that the one who has acted with justice in this world should live longer, become stronger. No, it is not so. The proceedings in this world are subject to a chain of cause and effect related .with this world only. This is not the place where the deeds of people are recompensed

.Here it is better if I recite for you a verse from the Qur'an

If He retaliates none will remain alive

If God Almighty catches hold of people for their deeds in this world, no one will be left .walking or moving on this earth anymore

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَکَ عَلَيْهَا مِنْ دَابَّهٍ)

And if Allah had destroyed men for their iniquity, He would not leave on the earth a" (single creature..."(۱

If God decides to take revenge from sinners and oppressors in this very world then no one will remain alive here. Who is there who has not done any injustice or oppression? Is there any day in which we have not done anything wrong? Do you imagine that only he is oppressor who has cut off someone's neck? How many unjust things are being done by the one who sits behind a desk? Does one's tongue not injure many people in an oppressive manner? Wrong and

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Surah Nahl ۱۶:۶۱ -۱

injustice is being done everywhere from behind the weigh-balance, by a worker, by a mason. Wherever you look there is injustice and unfair dealing.

One does wrong in any way. Let aside all other things. Is there anyone who has not done injustice to his wife during his married life? It is oppression indeed. Not only beating but also harassing and troubling her are also wrong and unjust things. Likewise, a woman also acts unjustly with her husband by not observing his genuine rights. Both the husband and the wife have their rights, which must be observed by both. Similar is the case between father and his children etc. I mean common injustice. It is not possible to take revenge from the oppressors and the unjust in this world. Almighty

Allah says: If We catch the oppressors in this world then no one will be left alive. But God gives respite and allows people to repent and mend their ways. The place to take revenge or to punish the guilty is in the other world after death. You want and you expect that God's Will should return the strike of Ibn Muljim to his own head instead of Ali's and that the hit on Muawiyah should kill him. But it is not so. This world is not a place for recompense. This is not the place for Ali's justice.

It is life to be killed on the Path of Truth

Being killed is of two kinds – being killed in the path of desire and lust, which is destruction (loss in both

worlds). Unlucky is one who gets killed in the path of lust and passion, as it is real destruction, but being killed in the path of God, truth and righteousness is life, not .destruction

How true is what the author of Hadaaiq has said: Those who say that if Ali bin Abi Talib knew that he was to be killed within hours in the night of ١٩th of the holy month of :Ramadhan why he came out of his house? Because Qur'an says

(وَلا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَهِ)

(and cast not yourselves to perdition with your own hands..."(١)..."

Do not proceed towards destruction by yourselves. Here destruction is not death. Here destruction means sinning. Real destruction is that man does a thing, which angers God and attracts chastisement from Him, but if death occurs in the path of God it is the biggest salvation and greatest fortune. That is why, for his entire life, Ali .had a very strong desire to be killed in the path of God

Man cannot get any honor which his greater than being martyred for the cause of the Lord of the Worlds. It was the longing of Ali to be killed for the sake of the religion of God. As I have said earlier, whenever Ali returned from battlefield safely, he used to weep. When the Messenger of God asked, "O Ali! You have returned victorious. Why are you weeping?" Ali replied, "O Messenger of God! Every time I go to battlefield I return safely whereas it is

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Surah Baqarah ٢:١٩٥ -١

my strong desire to get killed in God's path." The Messenger of God also gave him good tidings saying, "O Ali! At last your bread will become red by the blood of your head in the path of God Almighty."(١)

Ali longed for martyrdom

Ali was aware of this prophecy and the Messenger had told him in his dream, "O Ali! For the last ten days of the month of Ramadhan, you are our guest." It was a night in the middle of the said last days of Ramadhan, in the house of Umme Kulthum and in one in the house of Zainab. What was it with which Ali broke his fast? According to one narration, he took only three morsels.(٢) Umme Kulthum asked, "My Sir! You were on fast for the whole day and hence hungry. What is there in these three morsels?"

Ali replied, "My departure is near. I am to leave this world in the last ten days of this holy month. I wish that while going, my stomach should be empty." He wished to become thus fortunate. Last night, I told you that Ali was given an option either to remain alive or to be killed. He himself preferred martyrdom. It was no use to forestall Ibn Muljim. He could have been downed by merely a signal. But Ali is willing to submit to the Will of God Almighty.

Ali was, after all, to die one day anyhow. He could and was to go away from this world because of one

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١- Biharul Anwar, vol. ٩

٢- Biharul Anwar, vol. ٩, pg. ۶۵۵

reason or the other. But what means is better than the poisoned sword, in the path of God, that too during prayer and in the mosque. Who gets such fortune? That too in the best of circumstances, with total attention to God, with hearty acceptance of God's will. All the good people of the world always have such a lofty desire that when they die they should die remembering God. At the time of death man is generally .unmindful

He has futile thoughts. Who is there who gives away his life having full remembrance of God? It is the lofty fortune of Ali. That is why he said, "By the Lord of Ka'ba, I have succeeded." I got what I wanted. So, do not say: Why Muawiyah did not die while Ali got killed. This being killed is the very desire of Ali himself. You imagine that death is a monstrosity, which ends all delights. Yes, it was a monstrosity for Muawiyah. For him it was distancing from pleasures, but for Ali it was quite the opposite. For Ali, it was .joining God and being freed

Happiness and hardship are relative

It is mentioned in a narration that once Imam Hasan Mujtaba went to a public bath, wore nice clothes, rode a horse. He also had a slave with him. This son of the Amirul Momineen was moving in an admirable manner. On his way, he met a Jew who was ,very poor and extremely unhappy. As his eye fell on Hasan he stopped and said

I have to say something to you." Imam Hasan also stopped and asked, "What have" you to say?" That man said, "Has your grandfather not said, 'This world is a prison for (a believer.(١

When a believer dies, the gate of the prison opens and the believer comes out of that jail. For a disbeliever, it is opposite. This world is a Paradise for a denier. When he dies, he is driven out of Paradise?'" That man said, "If this tradition is true, what I am observing is its opposite. Look at your life and my life. Am I in a jail or you?" The summary of what Imam Hasan said is that: What my grandfather said is about the life .(!after death (What wisdom, what a truth, what a solid reply

In whatever happiness a believer may be here, its relation is with the pleasures after death. Still this world is a prison for him. Even if he wears the costliest dress it is nothing compared to what he will get after death as promised to him by God Almighty. The most delicious food a believer may get in this world cannot be compared to the delightful food he is promised in Paradise and the most delicious drink of this world is nothing compared to the water of the pool of Kauthar. All the sweet things in this world are sour if compared with the bounties of that world after death. The nicest bungalow or place of this world

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١- Kashful Ghummah

.is like a prison if compared with the palace he will get in Paradise

But for the disbeliever: Even if he lives the hardest and the most troublesome life in this world, by God, it is Paradise compared to even the first hardship in the grave. Even if a denier is subjected to the hardest torture in this world's prison, this torturous (prison is a Paradise compared to the chastisement, which he is to get in the grave.(۱

Think of the relationship between here and there. Whatever trouble and hardship a disbeliever may experience here in this world is nothing in relation to the divine punishments, which will be meted out to him in grave and hell. The Holy Prophet has said, "He is under pressure like a nail in wall." What a fearsome pressure in a dark and narrow grave! The holy Imam was asked, "Will not those who hang taste the squeeze of grave?" (In the past people were kept hanging even for years). The holy Imam said, "The Lord of the ground is also the Lord of the air." Conditions make no difference. If a man has attracted divine pressure and darkness, wherever his body may be he is under squeeze and torturous pressure. Such darkness, that if he brings out his hand, .he will not be able to see it

(إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا)

(When he holds out his hand, he is almost unable to see it..."(۲"

Woe to the prison in Barzakh (life before Judgment Day after

p: ۳۶۴

۱- Biharul Anwar, vol. ۳

۲- Surah Nur ۲۴:۴۰

death). So if a disbeliever is in a prison in this world, this worldly prison is Paradise compared to his grave.

The Worldly Furnace is a Sanatorium of Hell

It also is reported that the Holy Prophet said, "If a disbeliever is taken out of hellfire and put in the furnace of this world's fire he will feel extreme relief." What a fierce fire is there in hell! In comparison with it the fires in this world are like rest houses. This is quite and totally true because the Holy Qur'an speaks about: "The hottest fire" (Naarun haamiyah).

If compared with hell, fire in this world is cold. Even in this world, fires have different degrees. There is the heat of oxygen, burning of acid, even higher is the lightning. Now what is the fire of 'Saaqiah'?(۱) I do not know. It can scatter mountains. Have you not seen during your journeys lightning falling from the sky and burning down green trees? I tell you about even greater heat. If it falls in the sea it will fry the fish at its bottom. O God! What a heat, which even an ocean, cannot cool!

A drop of tear cools down oceans of fire

Hell is also a fire that cannot be cooled by seven seas, but I am aware of a drop of water, which can cool it down. It is in our control. Appreciate it. We possess a drop of water, which can extinguish mountains of fire. It is the water of our eyes. If a faithful believer makes himself or herself really faithful, if he really becomes fearful

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۱- A kind of hellfire

of God’s anger and chastisement, if this fear melts his heart and wets his eyes, this drop cools down the fiercest fires of hell.(١) There are many narrations on this topic.

For example: Weeping in the best remedy for every illness. A weeping eye is the spring of Divine Grace. Running water creates greenery everywhere. Rolling tears are indeed God’s Mercy everywhere.

Especially these passing nights have the night of power (Lailatul Qadr) in them. The holy Imam is reported to have said(٢): Remain awake in the ٢١st and the ٢٣rd night of the holy month of Ramadhan for improving your Hereafter. Come and remember God continuously. Your heart will become alive. Not only your eyes, but your heart must also remain awake. Refrain from God’s disobedience and disrespect. Explaining the verse: “God has created men for being kind”, Imam Sadiq says: So that they may make excuse and pray to Him so that He may be Kind to them.(٣) The machinery of this creation (universe) is for the purpose that man with this tongue may make excuse and seek forgiveness, with his burning heart and weeping eye. It will cause the Divine ocean of Mercy to overflow if one appreciate this.

O Lord! You make our prayers like that. It is not possible for us to become like that. First recite Dua Abu Hamzah: How can I save myself unless You help me. How can I get the good when the good is only with You. O Lord! It is only You

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١- Biharul Anwar, vol. ٣

٢- Mafatihul Jinan, Aamal of Qadr Night

٣- Tafsir Burhan, vol.١

Who can make our prayers like that. Kindly grant that condition to us all. Make us repent sincerely

Part ۲۰

point

(الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. أُوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُوْلَئِكَ هُمْ الْمُهْتَدُونَ)

Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall" surely return. Those are they on whom are blessings and mercy from their Lord, and (those are the followers of the right course."(۱)

The job of Ali was admonition

You are now so gloomy on the occasion of the anniversary of the assassination of Ali. O Shias and friends of Ali! As ordained in this Holy verse, may God's grace and mercy be on you who have gathered here for mourning Ali. In the beginning, let me say something to you about the aim and original object of Ali's deeds so that we may co-operate with him. Till the last day of his life, Ali used to give admonitions to all. He came to the market, to the shop of Mitham Tammar or at any other place and stand ,there holding the Holy Qur'an in his hand. He used to recite to all busy people

(تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

As for) that future abode, We assign it to those who have no desire to exalt)" themselves in the earth nor to make mischief and the good end is for those who guard ((against evil)."(۲)

O tradesman! Do not run after fame, do not try to make

۱- Surah Baqarah ۲:۱۵۶-۱۵۷

۲- Surah Qasas: ۲۸:۸۳

.your things shining and blazing more and more than others in this passing world

What I want to remind you is that the job of Ali was to give good advice to all. Let us .also begin the mourning of Ali with some words of admonition given by Ali

God and His Prophet recognized Ali

These are the words of the Holy Prophet, "O Ali! No one has recognized the (God) Truth except you and I. No one recognized me except you and God. No one has ".recognized you (properly) except God and me

Ali, due to the height and stature granted to him by God is such that no one has known it properly except Almighty Allah and His Messenger Muhammad. Others have known Ali according to their level of understanding and as per their capacity of measuring, not factually. All the wise and scholarly persons of the world have gauged the height and rank of Ali according to their own level of understanding. Here I also, to the extent of my humble knowledge am trying to explain, by the grace of God, to you. Let us .hope that God will help us all to understand it by the blessing of Ali

Literal name and original name, sign and word

Firstly all the components of the cosmos are the Names of God, not literal but original. For example, Rahman (Merciful) is the original name of Allah. Sign of every being indicates the effect of the original attribute of God. The verbal or literal name of anyone indicates a particular person. Suppose one has a son. The son

is like his father in appearance and character etc. anyone who sees him says he is the son of so and so as he (the son) makes one remember his father. Thus the sun is the .name and sign of his father. So 'ayat' means sign or a mark

Name (Ism) means Sign (Ayat), which is spoken for remembering another person. This is his name. Word (Kalimah) is also the same, that which is hidden in the interior of a person. It is manifested in the body of that man. Sometimes an outward existence manifests an inner and unseen thing. It is called Word (Kalimah). Therefore .words are Kalimat as they show the hidden earning

All Creatures are Signs of God

Therefore all the things in the cosmos, all the particles in the universe, leaves of trees, drops of rain, grains of sand wherever you see there are God's Names, signs and marks. All the particles of the world of creation are Kalimatullah (Word of Allah). How :sweet are the words of Sadi

Every leaf of the tree you look at tells you, "My Creator is Kind. He is all-powerful and (all wise. (Persian couplet

You see every tree has thousands and thousands of leaves. People pour a bucketful of water at the tree's root. What a wonderful force that lifts up this water and no branch remains without it. In this wonderful water supply there is no difference between a branch which is near the root and which is far away at the top. One tree has a hundred

!thousand leaves. No leaf is left dry. What a wonderful supply system

Every blade of grass that sprouts out of the earth says: He has no partner, Only One God. So if we say that all the particles of the cosmos are signs of God, which show us the signs of God's power and wisdom, we are not wrong and so also if we say that every particle is God's Name (Ismullah). Here, what is meant by Names is in the sense of original, nor verbal or literal. If all the oceans of the world become ink and all the trees turn into pens they will not be able to write the innumerable Names and Signs of .the Only One God

(وَلَوْ أَنَّ مَا فِی الْأَرْضِ مِنْ شَجَرَهٍ أَقْلامٌ وَالْبَحْرُ یَمُدُّهُ مِنْ بَعْدِهِ سَبْعَهُ أَبْحُرٍ مَا نَفِدَتْ کَلِمَاتُ اللَّهِ)

And were every tree that is in the earth (made into) pens and the sea (to supply it" with ink), with seven more seas to increase it, the words of Allah would not come to an (end;"(۱)

How far away from us are these unending and innumerable spheres in space, about which scientists say that they are so far that their light has not yet reached us on earth. What a grand creation of Only One God! Their light has not reached us from the time they were created though the speed of light is three hundred thousand Kilometers per second. How far and distant they are from us that their light has not yet

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Surah Luqman ۳۱:۲۷ -۱

!reached us? Who can enumerate the signs and marks of God's Might

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّی لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّی)

Say: If the sea were ink for the words of my Lord, the sea would surely be consumed" (before the words of my Lord are exhausted,"(۱

Ali is the great Sign, a Perfect word and the Great Name of Allah

All the parts and components of the living universe and of the entire existence from earth to sky are Names of Allah. But God has a Great Name (Isme Azam), the original greatness, which is the greatest Signs, the highest of all His words. This great word is .the Victorious Lion of Allah, Ali bin Abi Talib

Now about the meaning of 'perfect' and great. Every rank (from the spiritual viewpoint) in the ranks of existence is hidden from the physical eye. But the capabilities of seeing through the inner eye are different. Almighty Allah has made His Might and Wisdom manifest through Ali in such a way that the creation recognizes God as He should be recognized, through the blessings of friendship with Ali. This friendship allows one to see the path leading to high heavens. See how many signs .are there in Ali

Birth in Ka'ba, Martyrdom in Mosque

The event of Ali's birth has been quite extraordinary in every way from beginning to end. God wants to introduce Ali's greatness to the world right from the time of his birth. Ali is not just a man like you. Fatima binte Asad is about to deliver the child. She is holding the cover of Ka'ba on

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Surah Kahf ۱۸:۱۰۹ -۱

.the loftiest part of the earth in the Holy mosque of Mecca. She prays to Allah

The wall of Ka'ba splits. Many Sunni scholars also have testified this. Couplets in Arabic poetry also are sung about this in every age since then. Fatima binte Asad enters Ka'ba. Its door is closed in such a way that nobody can go inside. The opening of the wall remains sealed for three days and nights and then the wall splits again at the same place and Fatima binte Asad comes out.(١) In her hands is the newborn Asadullah (Lion of God) Ali bin Abi Talib. The blessed lady had been the guest of God for three days getting the food of Paradise. How pure and holy! Ali is born by the Will of God in the holiest place on the earth. The newborn also is the purest and holiest creation. God Himself names him Ali. Till Judgment Day whoever will hear the name of .Ali, will realize and remember that he is from the unseen world

Hands towards heavens even in infancy

Do you intend to know how is it in the high supernatural world? First look at Ali's birth. Then his mother puts him in diapers. She ties the hands of Ali in cloth. Then she looks at him and sees that Ali puts pressure on that cloth binding and tears it off. She brings another strong Egyptian cloth and binds Ali's hands and puts in him in a cradle. Ali again breaks that cloth apart. This happens seven

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.Safinatul Bihar, vol. ٢, pg. ٢٣٠ -١

times. Then Ali says, "O Mother! Leave my hands free." Ali's hand must be free so that (he may raise them towards Almighty Allah.(۱)

This raising of his hands from the cradle indicated that until his last moment Ali's hand will point only at Allah; to show that man is always in need of God's assistance. His hand should extend only towards God Almighty so that it may make God's Might manifest. God makes the humble hand most powerful and strong. You must have heard a number of times that it was the same hand of Ali which had pulled out the heavy gate of the fort of Khyber (so weighty that even forty men could not lift it). Ali pushes his hand into the huge gate and gives such a pressure that the whole fort shakes and the Mighty hands pulls out that heavy door and throws it away at a (distance of forty Ziraa (one ziraa=۱۰۴cms).(۲)

Thereafter, when the Islamic army after winning the battle, wanted to return crossing over the ditch, Ali pulls that huge door again and places it over the moat for his army to pass over it. It is said that after that too the gate was narrow. So Ali made the .passage easy by his hand

Supernatural strength

Then there is the duel with Amr bin Abdu Faaras who was such a strong Arab that he could lift a young camel and use it as a shield. He had fought with a thousand men and won. Amr

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Ghayatul Maram, Sayyid Hashim Bahraini -۱

Safinatul Bihar, vol. ۱, pg. ۳۷۴ -۲

was so strong that Umar used to tell people not to approach him else they would be killed. There was no equal for him. The only person who confronted him on that day in battlefield was the King of Wilayat, the victorious Lion of God, Ali bin Abi Talib. This Amr having a forceful figure was riding on his horse. When his eye fell on Ali, he asked, ".“Who are you?” Ali replied, “I am Ali Ibn Abi Talib

Amr had heard from some soothsayers in earlier days that his killer would be a person named Haider. He remembered that and became frightened. So he thought of doing something whereby Ali would go back. He began to frighten Ali by saying, “You are so young. The smell of mother’s milk is still in your mouth. How can you fight with me? It seems Muhammad has miscalculated matters and sent you to fight with me. How are you assured that I will not pierce this spear in your belly and hold you up on top of it .between the earth and the sky!” He began to talk such nonsense

Imam Ali told him, “Stop talking like this. It is also my desire that you should be killed by my hand. Let us see. I would like to put three options before you. I have heard that in every battle, you always put forth three proposals and accept one of them.” The haughty warrior replied, “Yes, I still do so.” Ali never initiated any

fight. He never killed anyone before exhausting argument. So he told Amr, “My first proposal is that you become a Muslim.” That proud fellow replied, “It is never acceptable. For me, it is easier to lift the mountain of Abu Qubais on my head than say, “There is no God but Allah.’” Ali said, “The second proposal is that you return without fighting with us because finally, you will either be taken to Muhammad or be killed.” Amr replied, “It also cannot happen. I have vowed to fight with Muslims and ”.revenge the battle of Badr

Ali said, “All right, then the third proposal is that since you are mounted and I am afoot, you also should get down so that both of us may be equal for a proper fight.” When Amr saw that there was no reply to this offer, he accepted it and stood on his feet in front of Ali. Then the cursed one initiated fighting by hitting Ali with his sword. It hurt Ali and blood came out from the place where Ibn Muljim had injured him finally. The Imam also swiftly gave a slash with his sword and Amr’s head rolled down. Some have written that, and this narration is more popular, according to which Ali, with his single strike, cut down both the legs of Amr and the fellow fell down like a huge mountain. Then Ali decapitated him and gave relief to Muslims from the fellow’s harm. The Holy Prophet said, “Ali’s

sword stroke on the Day of the ditch is nobler and higher than the accumulated worship of men and jinns." This event is noted widely.(1)

My point is about the nature of power. The strength, which in fact, is beyond human ability. Brave and courageous people of the world have a limit to their strength and power. There is no one who crossed such limits except Ali.

Pregnancy of a virgin girl and Amirul Momineen's judgment

Once some people brought a girl. She, her father and brothers were all weeping in great grief. The father said, "O Amirul Momineen! She is my daughter. Great and high-ranking noble Arab men have sought her hand in marriage. But now a great tragedy is confronting us which makes us bow down our heads in shame. She has become pregnant though she is a chaste virgin. All of us are terribly confused. When we called a midwife, she said, 'This girl is virgin and yet pregnant.' We undertook this long journey so that the solver of all problems may solve our problem also." In the mosque, Imam Ali asked them to put up a curtain. Then he asked the midwife to examine the troubled girl. The midwife said, "What they say is true." The girl also was questioned and she replied profusely weeping, "I have never been dishonest. I do not know how this happened and what kind of pregnancy this is!" Ali said, "Just wait. I will make it known." Regarding this event, there are two narrations.

May be this occurred on two occasions.

1- Biharul Anwar, vol. ۹

According to one, Ali said, “You know that there grows a vegetable like greenery which spreads over stagnant water (which is called Jall Qorbaaghah in Shiraz). Bring it here.” Then it was placed in a plate. Then Ali said, “Make this girl sit on it in a nude condition. Then whatever should come out would come out.” According to another narration, Ali asked the girl’s father, “Is ice available to you?” He replied, “Yes, O Master! Our mountains have a lot of ice on them.” Ali said, “Bring some of that ice.” They replied, “But that mountain is very far away from here.” Ali said, “This problem cannot be solved without ice.” Then he told the father, “Rest assured. God will make matters easy by His Might.” Ali extended his hand and brought ice from the Syrian mountains. He told them, “Put this ice in a plate and, behind the curtain, ask the girl to sit nude on it.” When this was done a living thing like a big worm came out from the womb of the girl. It weighted ۷۵ mithqals (a mithqal = about ۵ grams). Ali was informed of this who solved the problem saying, “Bring the girl here.” When she came he asked her, “Just recall if you had ever used stagnant water for cleaning your private parts?” She said, “Yes Sir, I had, on a number of occasions used such stagnant water near our residence.” Ali said, “Well, it was from that stagnant water that

this leech entered your body, getting nourishment from your blood it grew so large."
(All cried Allaho Akbar (God is the greatest).(١)

What I mean is the power or strength. Who in the world has an arm that reaches from Kufa to Syria? Is it possible except by the limitless power and might of the Knower of secrets Only One God? This is what I call the Sign of the Great Power of God, the Great Name of God (Isme Azam). The Great Name of God introduces us with the .(Greatest Nourisher of all nourishers (Rabbul Arbaab

Ali's strength was supernatural

Another point is that every powerful person derives his power from matter, not from any supernatural extraordinary source. People's physical strength is obtained from food. Now they have begun to call it vitamins. Vitamins make the physical body strong. This strength is obtained from matter. But the power of Ali was from the supernatural source. What was Ali's food? Suwaid bin Ghalfah says: Once I went to the residence of Amirul Momineen. He was about to dine. They brought the dinner spread. On one side .was a vessel of yogurt and water. Ali took out a piece of dry bread

The bread was so hard and dry that Ali had to apply force to break it. After making four pieces, Ali dripped that bread in yogurt water and ate. Seeing this, my heart burned. I thought of coming out and telling Ali's relatives what kind of food Ali was .eating! Ali had become old enough

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Biharul Anwar, vol. ٩ -١

He is sixty-six. Now this hard dried bread with yogurt water and that too so little? Add some olive oil to it so that it may soften to some extent. They replied, "The Master does not likes that. He seals his food bag so that no one may interfere with it. He is (happy only with such food."(١)

Ali could not be distinguished from common people

They have noted many things full of amazement. Once a Roman ambassador had come to Kufa. (Entertainment, care or protocol of such foreigners was in charge of Hasan al-Mujtaba). When the dinner-cloth was spread for the ambassador, he said in a gloomy mood, "I will not eat anything." "Why?" asked Hasan al-Mujtaba. The ambassador said, "Sir, I have seen a poor fellow whom now I remember. My heart is burning for him. I feel it difficult to eat anything. You please give this food to that poor ".man

Hasan asked, "Who is that poor man and where is he?" The ambassador replied, "Last night I had been to the mosque. After completion of prayer, I saw an Arab who was about to break his fast (You can understand from this narration that Ali was such that the could not be distinguished from the general public). He opened his food package containing barley flour. He put a handful from it in his mouth. He also had a jug of water from which he drank. Talking with me he asked me to join him. I now feel that I cannot eat this nice food, which

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Biharul Anwar, vol. ٩ -١

you have placed before me. You may please send this food to that poor man." Hasan wept somewhat loudly and said, "He is my father, Ali. He is the Amirul Momineen. He is (the caliph of Muslims. This is his food."(۱)

So Ali's strength is not from matter. It is the exhibition of the God's hidden power and might. It is the power of soul. This strength is extraordinary and supernatural. It is a Sign (Verse) of Allah. It is the Great Name (Isme Azam) of God. As we said, Ali, during the last days of his life took only three morsels as his evening meal and that too of only one item. Once they brought both milk and salt. He said, "One is enough." He used to say, "Since I am the caliph of Muslims, I must live like the poorest of them, without hurting others." Can it be ever said that this strength, courage, bravery and power is ?material

He is a great sign of God so that people may understand the might of God. Through the strength of the Lion of God, all may recognize the hidden power and realize what God does. How is He (the Only One God) revolving this huge globe of earth! How He is preserving it hanging in the space and so also other innumerable celestial spheres. .Look at the hidden might of God by looking at Ali. You will be able to know God

Ali's knowledge, a manifestation of God's knowledge

Look at an example of Ali's knowledge. Recognize the hidden

Yanabiul Mawaddah, pg. ۱۴۷, Ahqaqul Haqq, new print vol. ۸, pg. ۲۸۲ -۱

wisdom. Every knowledge or wisdom, which a man has, he has earned or received from another man like him. He himself also would have added something to it. But, anyhow, it is an earned knowledge. But Ali did not have any teacher except the messenger of God, Muhammad Mustafa the seal of the prophets. It was the knowledge granted by God and His Messenger. It was divine.

(فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا)

"Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves."(۱)

There was no school in the early days of Islam. Where was the knowledge acquired? How can it be compared with the knowledge of Ali! Can it be from the earned knowledge? Ali was repeatedly saying: Ask me before you lose me. Ask whatever you want from Ali. Ali faced no obscurity.

He never delivered confusing judgments. It anyone reads about the mind-boggling and extremely wonderful judgments given by Ali one is really astonished. I do not know from what angle should I tell you something about Ali's knowledge, from Arabic syntax which deals with the laws of word usage or finally, from his knowledge about oneness of God and his knowledge about the higher world and angels etc. I am telling you the solution of a riddle about distribution of camels. Some of you are aware and have learned arithmetic. See if you can solve such a problem!

Arbitration about distribution of camels

Three persons came

۱- Surah Kahf ۱۸:۶۵

to Ali and said, “O Ali! We have seventeen camels. We want to distribute them among the three of us in such a manner that there should be no fraction. The distribution should be such that one of us may get half and another one third and the third one ninth.” Half of seventeen, say eight and a half. One-third means somewhat less than !six. One-ninth (١/٩) comes to be less than two

This calculation is confusing. It means we should kill a camel, which is indeed a very difficult task. We do not require money also. What should be done? Kindly advise us. Ali, at once said, “Do you permit me to add one of my own camels to yours and then ”?make the division

They said, “It is very kind of you.” Ali said, “Go, and bring one camel from my yard.” They brought it. Now the number became eighteen. Then the Imam said, “Now make division. Half of eighteen in nine, is it right? Now as you want half the stock, take nine and go.” Then Ali told one of the remaining two, “You want one-third is it not?” He said, “Yes.” Ali said, “One-third of eighteen is six. Take these six and proceed. Now you, the third gentleman! You want one-ninth. ١/٩th of ١٨ = ٢. So you also take two camels and go. Now what remained? The total of ٩, ۶ and ٢ equal ١٧. No give me back my camel. ”.That’s all

A Guest who paid eight dirhams

Two persons come to

Ali and said, "O Master! One of us had five and the other three loaves. Then a guest joined and dined with us. While going, he paid us eight dirhams as price of what he had eaten and went away. While dividing this amount we developed a dispute. The one who had five loaves says: give me five dirhams and keep three dirhams for .yourself as you had three loaves

The one who had three loaves said, 'Eight should be equally divided into two'", that is both should take four dirhams. In the beginning, Imam Ali told man who had three loves, "Take three dirhams and go. It does not matter. Disputing and quarreling in this affair is not decent." But that man insisted, "I do not accept this decision until you give me my right. I have a right to get four dirhams because the guest had given eight ".dirhams to be distributed between us two

Then Ali said, "If you insist on right then your right is not more than one dirham. So take one dirham as the remaining seven dirhams belong to the one who had five loaves." The man continued to insist saying how can it be that though I had three loaves I should get only one dirham and the one who had five should get seven? The Imam said (summary): Though you had three loaves, you also ate and the one who had five loaves also ate. The one who had joined you also

.ate. So three persons ate eight loaves divided into three parts

Every one of you ate eight portions out of the total ۲۴ portions. In other words, if you like to understand, every one of you three persons ate two loaves plus two-third of a loaf. On this basis, the one who had three loaves ate two loaves and two-third of his loaves himself and the remaining ۱/۳rd of his loaf was eaten by that guest. The one who had five loaves also ate two loaves plus ۲/۳rd of a loaf from his five and left ۲ and ۱/۳rd of his loaves for the newcomer. So in this way, if you want actual division, the one who had three loaves has given only ۱/۳rd loaf to the guest and the one who had five had given ۲ plus ۲/۳rd of a loaf to the guest. So he should get eight dirhams and the one who had brought three loaves gets only one dirham.(۱)

A peep into the higher world

Here I am hinting at Ali's knowledge of the unseen. He said in a gathering, "Ask me, ask me, before you are deprived of me." A man from the audience said, "O Ali! Where is angel Jibraeel now?" At once Ali gazed into the higher world and said, "You are angel Jibraeel." He said, "I have looked into the whole universe from top to bottom and found that everything is in its place except Jibraeel. So you are Jibraeel." When Ali uttered these words the one who had

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۱- Biharul Anwar, vol. ۹, pg. ۴۸۶

(asked the question disappeared from the scene.(۱

For what are all these examples of power and strength? So that people may understand from these powers and strengths the attributes of God. O wise people! Everything is not material. Matter is not the cause. There is One Who creates the cause. Look at Ali and know him so that you know God. Be connected with Ali so that you will be connected with the secret of secrets. See how Ali makes you understand and be acquainted with the attributes of God and so that you may realize that it is .beyond the power of any human being to possess contradictory attributes

Forgiving despite having full powers

It is one of the perfect attributes of God that He is forbearing inspite of being all-powerful. Almighty Allah pardons the offenders while having full power to punish them. Ali made man realize this attribute of God. How can I tell you how much was Ali's pardon while having full power? He became victorious in the Battle of Jamal. Zubair and Talha were defeated. But what did Ali do after the victory? How kindly he behaved with his deadly enemies? First, he made a general announcement that all are safe and secure. No one is allowed to plunder war booty or rob anyone. When Zubair fled from the battle, Ali said that nobody should pursue him or anyone who .runs away from the battlefield. They should be allowed to go

.As for forgiving the enemies, Ayesha had originally fanned the fires of war

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۱- Anwarun Nomaniyah, Sayyid Jazaeri

Ali ordered that she should be given a respectable position. Without criticizing or reprimanding her he asked her, "It is better if you return to Medina. I am arranging for you safe and secure return with honor." Ali employed twelve Ashairi women to accompany Ayesha and also another forty ladies from the tribe of Abde Qais as her bodyguards.(۱)

Ali pardoned Marwan Ibn Hakam, Abdullah bin Zubair, Saad bin Aas all of whom had fought him.(۲) What do these examples show? They are samples of God's forgiveness and pardon. Anyone who looks at Ali's modesty, Ali's compassion, Ali's manliness, Ali's grace and concession will understand that such are God's dealings with His servants. God pardons however His servant errs and sins, while He is Omnipotent and all-powerful to annihilate the sinner within no time, but He shows forbearance, gives respite and forgives.

Kindness despite bravery

As for contradictory truthful virtues, once Ali, with all his strength, firmness, vigor, greatness was once passing through a town. He saw an old woman trying to lift a water skin on her shoulder but she was too weak to do so. Ali could not ignore it. He at once took the water skin from her and carried it on his own shoulders asking her house was, who was she and what was her condition. The old woman replied, "My husband was killed in the battle of Siffin and Ali also is not taking any care of us." Ali asked, "Have you children also?" She replied, "Yes, two orphans."

۱- Biharul Anwar vol. ۸, pg. ۴۵۲

۲- Biharul Anwar, vol. ۸, pg. ۴۵۲

Reaching her house Ali put down the water skin, went out and brought some flour and .dates

He knocked at that door. The woman asked from inside, “Who is it?” Ali replied, “The same Arab who carried your water skin. I have brought some flour for your children. Please open the door.” Then Ali said, “Now, shall I bake the bread while you take care of the children or you will cook and I may attend to the children?” The lady said, “A mother can look after her children better.” Ali said, “All right, then I will cook the food.” He fired the furnace. When its flames went up Ali brought his face near that fire saying, “Taste the heat of fire so that you may never forget any orphan.” While Ali was cooking, a lady neighbor arrived. She recognized Ali and shouted, “O woman! Woe unto you. Do you know who is in your kitchen? Who is cooking for you? He is Amirul Momineen. He is the caliph of Muslims.” The woman slapped her face and expressed shame. Ali told her, “I seek your pardon for reaching you late and for neglecting your (orphaned children.”(١

My point is mercy or kindness, which is along with that bravery, vigor and courage! He is not able to look at a tear dropping from the eye of an orphan though his courage is unparalleled. Ali makes us know God. He said, “If we are not there God will not be properly recognized by

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Biharul Anwar, vol. ٩ -١

people." Ali knows God, Ali knows Judgment Day, Ali knows the eternal reward and eternal punishment in the Hereafter. Had Ali not been there who would know how hard the Hereafter is? You see that Ali who is so much God-fearing, who is a mountain of good deeds, Ali whose single sword stroke is better than the worship of men and jinns.(١)

You hear that during a dark night, he holds his beard and becomes as restless as a man bitten by a snake and he says: Alas! The provision for my eternal journey is less, the path is long and the destination is far away and full of hardships. This shows that life after his death is very difficult. Do not say: I have done good deeds. Have you made more provision than Ali? Despite so many good deeds Ali weeps profusely and says: O My God! In view of this long journey I do not know over what should I weep, over the shortage of provision or over the length of the journey!(٢) I am empty handed and I have no deed, which can make me reach my destination. Saying such things he sometimes fainted. Such were the heart-rending words of Ali, which affected even a stonehearted man like Muawiyah. These words brought tears in his eyes though he was Ali's deadly enemy.

Muawiyah hears the events of Ali

After the passing away of Ali, once Muawiyah asked Zarar in his court to relate the events of Ali. Zarar said, "Please excuse me." Muawiyah said,

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١- Biharul Anwar, vol. ٩

٢- Munajat of Imam Sajjad

No, You must tell me about Ali's virtues and events as he has passed away from this" world. You were always with Ali." Zarar said, "Ali was a far-sighted man, Ali always .looked at the Hereafter

Whenever he spoke, words of wisdom and knowledge came out from his tongue. He benefited everyone from his golden advice and admonitions. He always disliked the happiness and pleasures of this passing world. He liked dark nights to speak to his Lord in private. He always took food that was against his taste. He always preferred coarse clothes. No powerful man even dared to do injustice to anyone in the presence of Ali. No weak person found himself helpless in his presence. Everyone knew that Ali !is the helper of the weak. It is also a fact that, by God

It was the last part of a night. Stars had went towards west and it was about dawn when I saw that Ali was wailing like a snake-bitten person and weeping like a mother weeping over the corpse of her child. He was saying: O World! How will you be able to cheat me. How can you snatch the heart of Ali. You are so much low and mean that you can never attract Ali. What has Ali to do with the pleasures of this world, which are about to go away and which are unreal. Only those who know nothing about the everlasting Hereafter like the worldly pleasures. Only a child-like heart can be

(lured by material worldly delights as it knows nothing about the higher world."(1)

Ali, who was knowing the facts and truth of everything, knew that Muawiyah and his like are childish people who run after lusts and passions. The wise people who look at the Hereafter follow Ali as they always look at the end of every affair. Following Ali, .they run after God and Hereafter. They long for a thing, which is not perishable

Ali also wept saying: Oh the shortage of provision and the length of the path and the .hardships of the destination

Tears rolled down the cheeks of Muawiyah (the accursed). You too may begin to weep. Muawiyah said again, "O Zarar! What about your feelings about Ali after his departure?" Zarar said, "My rest and comfort have vanished just like a man whose dear one dies on his own chest." Then he stood up and went away. Muawiyah look at Amr Aas and said, "Ali has gone away from this world. You heard what his friends says about him? If I also die, will you also say such words after me?" Amr Aas said, "O Muawiyah! One says what he sees. If we see things like Ali in you, we will also speak (like that."(2)

Pleasure in this world, detainment in the Hereafter

I am speaking about the virtues and attributes of Ali. I am giving an introduction of Ali to you. O those who know and love Ali, see how much Ali is afraid of God's chastisement. You should fear and realize that the job is

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Safinatul Bihar, vol. ۱, pg. ۵۷۲ -۱

Oddatutdai -۲

hard indeed. Look at the supplications and implorations of Ali. How afraid he is despite his piety and righteousness. How mindful he is about the accounting on Judgment Day! Once, at the time of dinner, milk and salt, both were put before him. He said: One of the two should be enough. One who lives in pleasure in this world, will have to give a lengthy account tomorrow on Judgment Day.(١) One will have to account for .permissible things and suffer for impermissible things

It thus shows that Ali was afraid of accounting for taking milk and salt both (though it !(is not impermissible

A child learns from the father's flight

O Shias of Ali! Let me give you an example. A two-year-old child does not know what a snake is. It has no knowledge. It plays even with a snake. It can do so as it does not recognize and does not know what a snake is; that it is poisonous. But, if the same child is with his father and sees the father running away from the snake, imitating the father, the child also flees. Before observing the father's attitude, the child was ready to play with the snake, but now, from his father's behavior, he realizes that snake is a .dangerous thing, which had frightened his father

O children of Ali! O sons of Ali! You and I do not know what Hell actually is. They speak about Hell and talk of the chastisement in the Hereafter. In our opinion it is a story. But when you

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Biharul Anwar, vol. ٩ -١

look at Master Ali, you see that the fear of these things makes Ali unconscious. Then how great is Judgment Day? Understand these things through Ali. Being terribly afraid, Ali says: O My Lord! What will I do tomorrow on the Day of Judgment! Supplications of Ali are being broadcast on radio also. Listen, read and remember. Know how Ali fears. How he is praying to God Almighty, in his dawn prayers and supplications: O God! Though I have sometimes followed my lust, have neglected You, did not care for Your like and dislike, was surrounded by passion and greed, now I am .regretful

You also, along with your spiritual father Ali come up. O children of Ali! See how much burning and pain Ali is experiencing. Know that these are facts. Be mindful and have .such feelings in your hearts

Everyone's sin in his own limit

The 'error' that Ali mentions is in his own place. You should not say that Ali was impeccable and so he never sinned. It is my and your sins that stoke fire for ourselves through great sins. The sin mentioned by Ali is shortage of attention, which he knows himself. You too look at your own condition and be attentive to your own sins. Say :along with Ali

O My Lord! My sins are overflowing. My heart has hardened. I am sin from top to bottom. If my sinning is more, Your Forgiveness is still greater. Who and what I am? I am nothing in comparison to Your Forgiveness and mercy.(۱)

I

۱- Munajat of Amirul Momineen

was disrespectful to You for quite a long time

Now I have woken up from the sleep of my heart

Kindly rub out my disrespects, pardon my shortcomings

O the Pardoner! Do not catch hold of my sins

O Forgiver! Do not frown on me

I behaved in a mean manner

.Kindly You be Merciful to me

O the Kind One! O the Merciful One! O God of Ali! From our birth till today, whatever we have done against Your wish, by our tongue, eye, ear and all other organs of our body may kindly be forgiven along with Ali today. O God! Today, forgive all our sins. We also, today, in this gathering, which is held in the name of Ali, take a vow that we will, henceforth, not indulge in sins. We promise. Say: Kindly help me in fulfilling our (promise.(١

Last words of Amirul Momineen

At his last moments) Ali stared with his eyes saying: "This is my brother, the) Messenger of God, this is my uncle Hamzah, this is my brother Ja'far, these are the .companions of the Holy Prophet

He saluted all one by one, the Prophet, Ja'far, Hamzah. All those who pass away earlier, come to welcome the soul of the dying person who is dear to them. If the dying one is a good and faithful person, his righteous friends arrive and take him safely and happily to the everlasting abode. For welcoming Ali, came Prophet, his .companions and the holy angels

,Then Ali recited two verses from the Holy Qur'an

(لِمِثْلِ هَذَا فَلْيَعْمَلْ الْعَامِلُونَ)

For the like of this“

۱- Sahifa Sajjadiya, Dua Tawbah ۳۱

(then let the workers work."(1)

And

(إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ)

"Surely, Allah is with those who guard (against evil) and those who do good (to others)."(2)

Everyone should work for his Hereafter. Now is the time for harvesting from Ali. Ali finished sowing. Now is the time to get its fruits. O my Shias! Work for this harvest till the Day of Judgment. In other words, do such deeds that, at the time of your death, you may see only pleasing scenes and blessings. Make friendship with such persons from the light of whose righteousness and spirituality you may benefit.

Part 21

point

(سَنُرِيهِمْ آيَاتِنَا فِى الآفَاقِ وَفِى أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ)

"We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth."(3)

Inner signs are indeed amazing

Divine Signs means the exhibition of the Might and an argument or evidence leading to the Unseen Knower of the hidden, the Might Creator of the skies and the earth. A human being has both outer and inner signs of God. One of the inner or personal signs: One of His signs is your sleep at night. This is mentioned in the Holy Qur'an at a number of places. One of the signs of God's might is your sleep, which shows and makes you understand that things are not in your control. One cannot hold one self from taking nap.

If you can, keep sleep away from you two days and nights.

۱- ۳۷:۶۱ Surah Saffat

۲- ۱۶:۱۲۸ Surah Nahl

۳- ۴۱:۵۳ Surah Ha Mim

Can you do it? Then say: I am helpless. It is not in my power.(۱) So that you may know that you have God and that you are ruled by Him. Do not say: I can do everything. Has any creation like you, created you? Do you know how many veins and bones you have in your body? How many of your blood capillaries are active and how many tranquil? ?Are you aware as to how many workshops exist within your body

The created did not know about the Creator

It is narrated that in the days of Imam Sadiq there appeared an imposter who was denying God. For proving his point he said, "You say that God is the creator but I say that I am also a creator." Then he poured some water in a bottle. Mixed a little dust .and dirt with it

After some days there appeared some worms in that bottle. With utter shamelessness he proclaimed, "The worms in this bottle are created by me." Some fools believed in his claim. There are some people who accept whatever claim one makes before them. Some people informed the holy Imam about this impostor who claimed to be the creator; that he says: God creates life in the womb of a mother after .six months but I give a living insect to you within a few days

The Imam said, "Tell him, 'We want to ask you two questions about what is in the '.bottle. If your answer these two questions we will support your claim

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Mafatihul Jinan, pg. ۱۷, under Recitations after Asr prayers -۱

First: What is the number of these things 'created' by you? It is necessary that the creation must be under the control of the creator. Since you claim to have created these worms they must do as you order. They are moving in this direction. Ask them to move the other way." So he was asked like this. He kept quiet for a while and thought and then said, "What have you to do with their number, you can see what I have created." People said, "You are a strange creator who does not know how many things he has created. Well, now order them to move this way instead of that." He said, "It is not in my power. They move themselves."

Waking up when he wants

This sleep, which overtakes you, O intelligent one! Have you ever thought and pondered over it? This sleep shows that the management of my life and my body is not in my control. Nothing is in my hands; that I do have a Master. My sleep is in His hands. My awakening is also not in my control. Does everyone who sleeps wake up at the time of his choice?

As it is not in your power, if you want to get an hour after midnight, you cannot do so. Some of you cannot take their predawn meal. It is a sign of your being subservient to someone. You must realize that nothing is under your control. Why then are you so negligent about God Who controls everything

of yours? You remain stuck to your own self and with other creations (created things) like you since you are unmindful of God who also controls and manages your own sleeping awakening. How many die in sleep, which means that when you were asleep your soul got distanced from you (your body) but then it did not return. In such a case one's sleep joins with death. The one whose death has not arrived, his or her soul .returns to the body as ordered by God

(اللَّهُ يَتَوَفَّى الأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِى لَمْ تَمُتْ فِى مَنَامِهَا فَيُمْسِكُ الَّتِى قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الأُخْرَى إِلَى أَجَلٍ مُسَمًّى)

Allah takes the souls at the time of their death, and those that die not during their" sleep; then He withholds those on whom He has passed the decree of death and (sends the others back till an appointed term..."(١

Well, if the faithful believers desire to wake up from their sleep at a particular hour they also should seek it. If one wants to wake up after pre-dawn meal during Ramadhan or for any other good deed he should recite the last verse of Surah Kahf .and then go to sleep

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً)

Say: I am only a mortal like you; it is revealed to me that your god is one God," therefore whoever hopes to meet his Lord, he should do good deeds, and not

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Surah Zumar ٣٩:٤٢ -١

(join anyone in the service of his Lord."(1)

This verse is indeed a miracle. A number of great men have experienced its miraculous properties. It is written that if one says that once I tried but could not wake up at the desired time, he makes a mistake. Do trust that he did wake up at that moment but as he was sluggish he slipped in sleep again.

I want to bring to your notice today some signs pertaining to our inner physical being. The Holy Qur'an says about sleep. It is mentioned that it is not in man's control. Then in whose control is it? The One Who has created me and controls my each and everything. One must ponder over sleep for some hours in the day and night. If you do not sleep, you are forced to sleep. You get into a slumber. The wisdom behind sleep is mentioned in the Holy Qur'an: We have made sleep a means of rest and continuance of life for you. Arabic word "Sa ba ta" means a break and rest. When awake, how much work does this body do?

These deeds or works are both outer and inner. There are involuntary or forced functions like the machinery of digestion and nourishment etc in addition to those voluntary actions that man performs with this body like talking, walking handling, seeing, hearing. The daytime engagements compulsorily bring tiredness. If one works continuously for ۲۴ hours his body does not remain useful for him. So

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۱- Surah Kahf ۱۸:۱۱۰

he must take rest for a few hours. If one, after he wakes up in the morning toils continuously till past midnight his body becomes loose. He must indeed take some rest for renewal of his strength. The more tired the body, the more sleep you need. So sleep overtakes you perforce. You must have experienced that after taking some .sleep you become fresh for work

Therefore it is desirable that man must, after waking up from sleep make a prostration for thanking God. He should say: Thanks to God I have become alive again.(۱) "Sleep is the brother of death" It means sleep is like death. During sleep all the faculties of sense go away. What remains is only natural (involuntary) functions like breathing, digesting, growing. A man asleep is no different from a dead person in the matter of sensing. The soul got distanced from the body but not completely distanced. It retains an attachment to the body. It is therefore desirable that a faithful person prepares his shroud cloth before going to sleep. Perhaps you may not wake up. Perhaps your end has arrived. One should also make a will before going to bed. .One must make preparations

Dreams: Samples of reward and punishment in Grave

Another related point is found in Usul al-Kafi where it is mentioned that dream or vision during sleep was not there at the time of creation in the beginning. A messenger told his people about life in grave (in Barzakh – between Death and Resurrection), questioning in grave, divine reward and

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On the margins of Mafatihul Jinan pg. ۱۳۵ -۱

chastisement etc. People said, “We do not believe this.” They said, “How can a dead person answer any question? Man becomes dust and gets annihilated.” Then God gave dreaming (seeing visions in sleep) to these people. Everyone began to see dreams. They saw different and unprecedented visions. They went to one another and said, last night I saw some things but when I woke up there was nothing of the kind. Another said, “I have seen something higher than that, but when I woke up I could find nothing of it.” Their Prophet told them, “Almighty God wanted to make you understand that it is possible that man gets rewards but this body may be in dust in a very long sleep. It is also possible that one may be under punishment and therefore wailing.”(۱)

It is mentioned in Maniul Akhbar that the Holy Prophet said, “Before I was declared a Messenger, I used to graze sheep. Sometimes I saw the sheep jump up without there being any incident or cause. They stood still and even stopped grazing.” He said, “I asked Jibraeel the reason for their behavior.” Jibraeel said, “Whenever a cry is raised in the world of grave all beings excepts jinn and men, hear that wailing. These animals get frightened by the screams of those who undergo divine punishment.” The Lord of the Worlds has, by way of his high wisdom, made these shrieks inaudible to living men and jinns so that their pleasures may not be disturbed.

The dead appeal to the living

If

۱- Biharul Anwar, vol. ۳

man hears the shrieks and screams of his dead relatives he will no more be able to live in this world. It is the wisdom of God that the living should not know the condition of the dead. Now only God knows what shrieks and screams are rising from the dead and what requests they are making to us. Tonight, which is the Night of Power (Lailatul Qadr) they seek prayers to God from us in their favor. These requests are not like what we ask from one another. The appeal and request from the dead is like .beseeching and begging

According to a narration, the Holy Prophet once wept and said: Be kind to the dead, especially in the month of Ramadhan. The dead ones say: We also had the months of Ramadhan and also the Nights of Power but we did not appreciate their value. They slipped away from our hold, but you still have the month of Ramadhan. So please take care of us also and think about us too.(۱) They entreat in such a heart-rending manner .that it made the Prophet weep

Sometimes a man sees frightening dreams and hears the cries also but one who is near him does not hear or sees anything. Sometimes he laughs so loudly due to happiness that had he been awake his laugh could have been heard from a long distance. But the one who is beside him does not understand anything of it. When you go to your father's grave

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Safinatul Bihar, vol. ۲, pg. ۵۵۶ -۱

you do not hear any voice. But only God knows in what condition the poor one is at the moment, or God-willing, in what delightful condition of happiness. – Insha Allah.

Visions or dreams are because of the divine wisdom that man may be able peep into the world after death and to know what is going to happen after death to him.

Surrounding by the soul is a sample of surrounding by God

One of the signs concerning human body by which intelligent people can know about God's limitlessness and never ending powers is the surrounding by soul. Of course everyone understands in proportion to his intelligence. Look at the different organs of our body from head to foot. If you want to count them the number may reach millions. The soul surrounds or encircles all of them. (God is the greatest!)

Do not imagine that your soul is in your head or in your heart. It is not like this. It is neither within the body nor out of it. The encirclement of soul is indeed amazing. Put your hand at any part of your body, the soul is there. It is both positive and negative. It is not in the body. It also is not out of it. This is one of the finest (most delicate) things. Have you not experienced that sometimes if a thread or a strand of hair enters your mouth along with food it is at once detected and you push it out. Such signs pertaining to your body are there to make you realize that

.God encircles and covers each and every thing and affair

(اللَّهُ الَّذِی خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنْ الأَرْضِ مِثْلَهُنَّ یَتَنَزَّلُ الأَمْرُ بَیْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَی کُلِّ شَیْءٍ قَدِیرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِکُلِّ شَیْءٍ عِلْمًا)

Allah is He Who created seven heavens, and of the earth the like of them; the decree" continues to descend among them, that you may know that Allah has power over all (things and that Allah indeed encompasses all things in (His) knowledge."(۱

The specimen or example is your own soul. O Man! If a snake bites at your foot, your soul knows of it at once. If a thin hair enters the body... If you ponder over the power of remembrance or learning by heart, it is unfathomable. How many things are stored !in your brain

Different engagements do not restrain the soul

A speaker speaks with his tongue and delivers the thoughts, which are in his mind. A common perception does the job through the eye. He opens his eyes and sees you. My eye recognized you. As regards the ears, now I am hearing the voices of some of you though I am speaking through the loud speaker. Yet my tongue, which talks is not interrupting my ears. Ears also hear every voice. If there is irritation in a part of my .face I know about it at once. The sense of touch continues to function

These are the aspects of sensing. At the same time, inside the body, the stomach, intestines and kidneys function simultaneously. Liver also works side by side. It

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۱- Surah Talaq ۶۵:۱۲

is mentioned in modern medicinal science that kidney does twelve jobs at a time. One of them is purification of blood. Heart functions each second and purifies blood. It has four compartments. Impure blood enters two compartments and purified blood goes out of the other two compartments. This coming and going purifies blood. The whole of this machinery is busy nonstop. No function restrains the soul from other jobs.

This is a specimen of God's immeasurable and limitless encirclement of affairs, every second, from earth to sky, in every part of the earth, on it and under it. He hears every sound. It is not that one sound prevents Him from hearing other sounds. Same is the case of providing sustenance. It is reserved for everyone. Giving provision to one does not prevent Him from giving it to others. Management of one planet, sphere or globe does not restrain Him from directing affairs in another worlds.

You see in Dua Jaushan Kabir: "O He – doing one thing does not prevent Him from doing other things simultaneously". He never errs. He does not give something to one instead of to other nor one thing for another. One says: My God! I am hungry, I want bread. Another says: I am thirsty and want water. He does not make any mistake in fulfilling their needs. He does not give food instead of water and vice versa. The example of errorless functioning can be seen within your own bodies.

Self of Ali is the biggest sign of self-related signs

May I be sacrificed

p: ۴۰۴

for Ali. Yesterday I talked about signs in nature. Today I will speak regarding signs related to the inner body. Ali is the Great Sign. The matter is about the encircling done by Ali. All human souls on one side and the soul of Ali on the other. It will be correct if I say that the self or soul of Ali is fully divine and all other souls are partially. Soul of Ali is encompassing all. The mention of a miraculous event will make you understand this to some extent. Then you also will be able to follow what is the total encirclement that .God Almighty has

Angels seek fragrance

First, a meeting, which is arranged for remembering Ali and in which there is a description of Ali's virtues, is encircled by angels. After it is over they (angels) rise up to the heavens taking with them a pleasing fragrance. Other angels over there envy them and ask, "From where did you bring this fragrance?" The angels reply, "From the earth. There was a gathering discussing the virtues of the Lion of God, that is, Ali bin Abi Talib. We brought this scent from there." The other angels say, "Let us also go there." The angels say, "Alas, that meeting has ended. Yet you may go and touch the walls of that hall because the effects of the scent of the name of Ali are still there." Let .us hope that, God willing we also take this fragrance to our graves

Ali faced the army alone

Sayyid Bahraini, in

his book, Madinatul Ma-ajiz, says: In the battle of Siffin, for eighteen months, Muawiyah along with the devilish and fox-like Amr bin Aas and his satanic Syrian forces, fought with the soldiers of Allah's Wali (Friend), Ali. Muawiyah prearranged his troops numbering twenty-five thousand men in such a manner that they were fully trained and ready for the battle. All arms were provided for them as well as other necessities of war. Their armors were of steel from head to foot. The only opening was for two eyes to see. He anticipated no retreat for his army and hoped to wipe out the army of Ali. Thereafter, they also gave a name to their army – "Lashkar-e-Kutaibah". Then they suddenly announced that the notorious army had come to fight. .Soldiers on Ali's side once trembled

Seeing the condition of the enemy troops no one had the courage to step forward and counter them. Whoever went forward was killed as no sword was effective on those steeled troops. Then all of a sudden, Ali came out of the column and emboldened his men. He said, I tell you that this army of Kutaiba, army of Muawiyah is nothing. No one of you has a right to budge from his place." He took his sword Zulfiqar in his hand and crashed through the enemy lines though there were a thousand or more men in every line. Ali, in short, mowed them down so fiercely that they were compelled to retreat. Ali also

followed them until they fled and reached the tent of Muawiyah. He was hoping to see his own army victorious and the army of Ali, uprooted. But he saw that many of his men were killed and those who remained alive came back to him hanging down their .heads

Muawiyah told them, "Woe unto you. Who made your condition like this? Were Ali's troops many times more than you?" They replied, "We never saw the army of Ali at all. Ali was constantly seen zooming on our heads, attacking us with Zulfiqar. Just know that whoever has been killed has been killed only by Ali's sword. Whoever was hit by spear, it was Ali's spear that hit our men. Anyone who was pierced by an arrow, that arrow also was shot only by Ali." Muawiyah said, "Ali has no arrows." They said, "By God! We do not know how it all happened. Ali was sometimes using the sword, sometimes spear and sometimes arrows. Sometimes on this one's head and ".sometimes on that one's

At the bedside of thousands, every moment

Ali appeared at thousands of places. The soul or spirit is one but it is fully divine, it is all encompassing or all covering and all encircling, able to become manifest wherever desired. As interpreted by Allamah Majlisi, it is possible that, at every moment. Thousands of people may be about to die and Ali may be present at their bedside. Doubtlessly he appears there with the same facsimile body. This power and encirclement given by God to

him enables him to fight with many people at one time and he can also use the sword, the spear and the arrow, all at the same time. Say: He is the "demonstrator of strange things" (Mazharul Ajaaib) and "the demonstrator of the extraordinary" (Mazharul Gharaaib). His surrounding is beyond our imagination and we cannot know how it .happens. You and I are parts; Ali is the whole. He can cover the entire world

One night Ali was a guest at forty places. As per a narration, Jibraeel said, "O Messenger of Allah! Last night Ali was with us at this place and also at that place." This .is surrounding or encirclement

Ali with his own bier

Like the instance mentioned yesterday, when before the call for Morning prayers, they moved the mortal remains of our Master, Ali and when Imam Hasan and Abi Abdullah were behind the bier it rose up by itself, Angels Jibraeel and Mikaeel held the front and Hasan and Husain were behind. They brought the bier out of the house. Zainab, Umme Kulthum and the remaining women also wanted to accompany but Husain did not allow and said, "All of you may return and be calm." This narration is authentically related from Imam Hasan: As we approached Najaf, a rider whose fragrance drew my attention, but who was masked said: You are Hasan, the elder son and you are the legatee of this master? Imam Hasan says, "Yes, I am." He asked again, "Is this Husain 'Abul Aimmah' (Father of Imams)?" He

said, "Yes, he is Husain, Razeeul Hikmah (the nursed one of wisdom)." Then he said, "Please give this bier to me and you may go." Imam Hasan says, "I told him, 'We cannot do so. Our father made a will to us that we should not entrust his bier to anyone except Jibraeel and Khizr. Who are you, Sir? Please remove your mask that we may know who you are before submitting to you.'" Suddenly the masked person removed his mask and we saw that he was the Victorious Lion of Allah, Ali bin Abi Talib. Then he said these words, "As I am at the bedside of every dying person, should I not be present at my own funeral?"(۱)

Harith Hamadani had become very old, bent at the waist and ill. He reached Ali with much difficulty and said how much I desired to look at your beautiful face, O Master! I have come to you from a long distance, as I was deprived of this honor due to my old age and weakness. Ali told him, "O Harith! Everyone who dies sees me. I tell you that you will also see me near Sirat bridge (in the Hereafter). I will be there do distribute Paradise and hell to people. I place the righteous in Paradise and the evil people in hell. If any of my friend is in hell, I fetch him out from the fire."(۲)

Pious souls at the burial of Ali

According to Ali's will, when they hit the ground with a pickaxe, a ready-made

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۱- Safinatul Bihar, vol. ۱, pg. ۲۴۰

۲- Safinatul Bihar, vol. ۱, pg. ۲۴۰

grave and a stone with scripture came up. It was written on it that this is the grave, which has been prepared by Prophet Nuh for a righteous, pious and immaculate, legatee of Muhammad. Finally the body of Ali was laid in that grave. Imam Hasan himself is reported to have said, as mentioned in Mashariqul Anwar, that his father had made a will to him that he should offer two units prayer and then to look in his (Ali's) grave. Hasan Mujtaba did accordingly. He offered prayer as desired and came to his father's grave. He saw that the Holy Prophet was present there and so also .Adam and Ibrahim

All of them had arrived to congratulate Ali on getting this blessed destination. Then he looked at the lower side and saw that Fatima Zahra has come with Hawwa (Eve), .Maryam Binte Imran and Asiya

All those whose destination is Paradise had arrived to greet the one who is the .possessor of Paradise. All had surrounded the grave of Ali

Thereafter, they concealed the grave of Ali as per his will. Ali knew about the stone-heartedness of the Umayyads, a viciousness, which surpassed Satan's. The Umayyads and people like Marwan would dig up his grave and burn his body. So Ali had said: Hide my grave. Accordingly, he arranged three biers. As per one narration, they offered prayer by one bier and took it to show that it would be buried in his house. One bier was sent to the house of

Jaadah bin Hubairah showing that it would be buried there and sent one bier to the corridor of the mosque to show that it would be buried there. According to yet another narration, three other biers were prepared and one of them was sent to Baitul Maqdas and the second to Medina and third one to Mecca so that they may fall in (doubts.(١)

They created all possibilities but did not reveal Najaf that was about a farsakh (about six kilometers) from Kufa where no such sign was shown. So this holy grave remained concealed from both friends and foes. After the event of Kerbala, Imam Sajjad sometimes showed its location to some distinguished persons like Abu Hamzah Thumali (narrator of the famous Dua). Thereafter, Imam Muhammad Baqir also visited Najaf, sometimes coming from Medina to Najaf and prayed at the holy shrine .and made the place known to some close friends

Then Imam Sadiq gave some dirham coins to Safwan and asked him to purchase some stones and fix them on the grave so that there may be a sign for visitors as till that time the enemies were unable to harm it. Safwan fixed the stones and they elevated the grave a little higher from ground level. Some noble Shias and friends of .Ali used to visit the holy Shrine during the days of Imam Sadiq

Ali's grave and hunting animals

The cursed Haroon once went out of Baghdad for hunting. He saw some deer in this forest. He released his hunting dogs and

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١- Irshaadul Quloob, Dailami

eagle to hunt them down. But what he saw was that the hunting animals and birds let off the deer. The fleeing deer reached the hillock where now stands the holy grave of Ali. The deer went there and slept comfortably as dogs returned without harming them and the hunting eagles also did not come down to prey on them. Haroon was amazed. He wondered what had happened? He imagined that it might be an accident. .After some time the deer came down hill

Haroon sent his hunting animals and birds for the second time. But again he saw that the hunting dogs and eagles ran after the deer and the deer once again went to that hillock at the grave of Ali in the protection of Ali. Both Shia and Sunni writers have narrated this event. They include the great Sunni historian Ibn Khallikan. They have recorded that the deer rubbed their faces on the holy grave and took shelter of Ali. Suddenly all the hunting animals and birds returned. Haroon tried a third time and himself went to that hillock to see for himself what the matter was over there. What kind of a shelter house is it where even animals get protected? He asked his men to go round the area and to find out any old man who could throw some light on this .affair. They saw a tent from a distance

,There was an old man inside. They brought him out and Haroon asked him

If you know what is here, tell me about it." He replied, "I know but am afraid to" speak." Haroon said, "You are safe, do tell me. I only want to know, nothing else." The old man replied, "We came here along with my father. My father told me that he had come here along with Imam Sadiq." Haroon made ablution and offered prayer there and provided an enclosure, raised a roof on the holy grave of Ali and made four vaults. (The first person who constructed the tomb of Ali was Haroon.(۱

In the year ۳۰۰ H.E. the late Izzud Daula Dailami went to Najaf and constructed a dome over it. Thereafter he and some other rulers also were instrumental in making .the shrine more beautiful. Among them was Nadir Shah

O Shias of Ali! Ali's grave is a place of refuge. Any animal going there gets protection. O God! Give our grave a place near it. Put us in Ali's shelter. Even if our body is not there, kindly make our soul adjacent to it. Join us together. How fine are the words of :Shaykh Abbas Qummi in Mafatih when he says

""More protective than the helper of the locusts"

More protective than the helper of locusts

This is an Arabic proverb. The story behind it is that an Arab was sitting in his tent in the desert. Suddenly there came a flood of locusts. Some Arabs ran after it to hunt them down for food. These locusts trying to save themselves flew around that tent. The Arab

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۱- Farhatul Ghurra

saw that there were innumerable locusts on and around his tent. All had taken shelter at that place. Then he saw that from a distance locust catchers had arrived with all .their hunting gear

The Arab stood up taking up his weapons and warned the locust hunters, "Beware! These locusts are in my refuge. If you raise a hand against them I will respond with my weapons." They realized that trouble was imminent; that there could be bloodshed due to locusts. So they left. Since then it became popular among Arabs to say: "More protective than the helper of the locusts" when they wanted to praise someone's zeal and protectiveness. They used to say that so and so is more protective than the one who, that day, helped and protected locusts. How nice has Shaykh Abbas said, "O Ali! We are not lower than locusts. You also cannot be ".compared with that Arab

Radiance of Ali's grave illuminates the surrounding graves

The late Mulla Fateh Ali has seen in a vision (Mukashifa) that light was flashing out from the holy shrine of Ali and its radiance reached the graves all around and also the houses and pilgrim rest houses. There are numerous graves in Najaf, even in houses. There seldom is a street where there are no graves. They are connected with the rope of radiance extended from the holy grave of Ali. This will make you understand .that everyone there is safe

Tonight is Lailatul Qadr (the Night of Power). Let it be one our wishes to say: O

God! Make us fortunate enough to visit Ali's holy grave and also make our grave near his. One who prays sincerely gets what he wants. If one loves Ali profoundly and sincerely, rest assured that Ali would come to his assistance and free him from his .troubles

(How will you ignore friends when you help even the foes! (Persian couplet

Is it possible that Ali will ignore one who comes into his refuge? We cannot have such .opinion about you

Ali is the sign of God. Ali is the greatest model of God's good names and attributes. If a sinner looks to God He does not deprive him. A hand extended to Him never returns empty. The virtue of perfection is originally from God. Then it is fully manifested in the fourteen infallibles and then this radiance illuminates everyone else who loves Ali and .Ahle Bait in proportion to his love. One of the perfect attributes of God is modesty

The palm extended towards God is filled up

It is mentioned in Usul al-Kafi that Imam Sadiq says, "When you raise your hands towards God in supplication, may thereafter be passed over your face and chest." .Why? Because God feels it improper to turn a hand that was extended to him empty

You raise your hand and say: Kindly give! Does He not give? The want should be sober and serious. If you extend your hand with extreme humility it is impossible that God .would return it empty. Have Faith that it will be filled

Let us hope that, at the time of our

death, Ali's eye will be on us. He is the representative of the Merciful God. O God! Make Ali reach us all for assistance, when we are lowered in the grave, let us have the radiance (Noor) of Ali: O Lord! We seek security and Faith in You. Make us among .those who testify to Your Messengers

Once again Husain asks women to be patient

I have said that when they brought the bier of Ali out of the house, women began to weep and cry and wanted to accompany the funeral procession. But Husain prevented them saying, "Please return, be calm and have patience." Again when, on the day of Ashura he (Husain) bid them final goodbye the women did not allow him to leave. Again he said, "Please return, be patient, do not cry, this not the occasion to cry ".because the enemy is rejoicing over me

Part ۲۲

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ، وَلا تَجَسَّسُوا، وَلا يَغْتَبْ بَعْضُكُمْ بَعْضًا، أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا؟ فَكَرِهْتُمُوهُ، وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ)

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a" sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, "(surely Allah is Oft-returning (to mercy), Merciful. (۴۹:۱۲

Ignorance is no excuse

Now only a few days of this dear month are left for us to benefit from. The

last verses of this Chapter give some legal rulings. These commands are for action and therefore knowing them and acting according to them is obligatory. These verses are a constitution, not mere admonition (which may only be discussed). It is not recommendatory; they are Almighty Allah's commands, which must be understood by all and obeyed sincerely.

If somebody is unaware of it, it is no excuse. If on the Day of Judgment tomorrow, someone says that he did not know about it he will be asked: "Why did not you learn?" nobody can say: I was ignorant. Ignorance is no excuse. It is mentioned in Usul al-Kafi that Imam Sadiq has said, "I am inclined to have a whip in my hand and to hit it on the heads of my Shias so that they become knowledgeable."(١)

The words are "Gain deep knowledge of religion." Therefore, a Shia of the Progeny of Muhammad is one who knows the solution of religious problems, who knows what is permissible and what is unlawful. What is for trial, about what one is responsible and answerable. All these things must be known to him. This makes one a jurisprudent, the one who knows the roots and braches of religion. I want to narrate these commands. Give due importance to them. It is obligatory to know them and to understand them properly and then to obey them or act according to them. Now be prepared and attentive so that I may proceed with the last

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١- Usul al-Kafi, chapter 'Obligation of knowledge' pg. ٣١

.verses of this holy chapter

Do not take it in the wrong sense

It is mentioned that "Soo-e-Zann" (having adverse opinion) is that, for instance, one sees in a believer and hears something from him and imagines that it is not good; that it is bad or said with a bad intention. Suppose he hears a word from him but is not sure whether he abused or praised him. Yet he says, "No, he surely abused me." Thus he takes it for corruption (trouble). He could have also said that it appeared to me like .that but may be he did not abuse me; perhaps he has praised me

In case a man has no certainty and there is scope for the matter being otherwise he has no right to take it for granted that what he saw or heard was badly intended. Even if you clearly hear a bad word you should imagine that perhaps he was not attentive enough, perhaps the poor person had become helpless. Maybe he did not recognize (me. So much so that the Imam says, "Belie your hearing and your sight."(١

Even if you saw with your eyes and heard with your own ears but that person says: No, I did not say so. Then say: I heard it wrong, man makes mistake, but do not say: In my opinion you said so. Likewise man also makes mistake in seeing or observing things. You cannot say: I saw it with my own eyes. It is possible that what you saw was confusing and you

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Safinatul Bihar, vol. ۲; pg. ۱۱ -۱

.had misunderstood

Circle of fire and running of trees

For example, if a ball of fire is rotated fast it creates an illusion and it seems there is a circle of fire. The fact is that there is nothing like a circle. Since the illuminating things revolve speedily, one image sent by the eye does not reach the mind before another .image comes up. This creates an illusion

Or, perhaps, you are traveling in a car or a train. If you look out, you see that the ground runs speedily and you imagine that your car or train is stationary. This is an illusion. So even if you have seen something yourself say: Perhaps I made a mistake in seeing. Do not imagine adverse possibility. Perhaps you have to repent afterwards .when you know that the matter was otherwise and not as imagined

He did not respond because he was deaf

About thirty years ago there was an old gentleman known to me. I said to him, "Salam." But he did not respond. I did so for quite a few times but the old man did not reply. I became uneasy and told myself, "When he is not responding to my Salam why should I go on saluting him?" That gentleman expired after some time. Then it was known in a meeting that he had become deaf a few years before his departure. But since I did not know about it and as he did not respond to my salute, I imagined that .he did that deliberately

So, in such cases, say: Perhaps, I saluted in a very

low voice or perhaps his hearing is weak. Do no say directly that he did not respond to me. If man ponders over this matter seriously he will realize that ignoring such Qur'anic commands brings troubles in society due to baseless allegations. How bad if the one whom you blamed was a friend of God. An allegation against a friend of God! Who knows what will happen to such persons. Many calamities come on account of having an adverse opinion and then reacting to it without any hesitation.

Having a bad opinion about a friend of God is dangerous

It is noted that in the holy Mashad city a religious minded trader intended to proceed for his obligatory pilgrimage of Hajj. In the past, Hajj journeys used to be quite long. So he wanted an honest man whom he can entrust his household and business affairs, including his family. There was a businessman, famous for his piety and righteousness. Everyone whom he asked that who was honest and pious in the town recommended him.

So the trader said to that famous Haji, "O Haji! I intend to go for Hajj. Can you help me?" The Haji replied, "Of course." So the intending Haji handed over the keys of his business premises to the said Haji and also told him, "I entrust my family also to you. Please take a daily round, supply them their requirements and if they have any problem kindly solve them." The Haji accepted. After a few days, this Haji arrived at the door of his friend who had gone

for Hajj. Accidentally on that day the door of that house was open. His eyes fell on a .woman whose head, face and bosom were uncovered

This scene made him restless. God forbid, Satan plays his role at such moments. In short, this poor Haji fell madly in love with this woman and was now in a very difficult situation. On one hand his heart was inclined towards the wife of another man and on the other his prestige was in danger. Besides a danger to his Hereafter and God's anger, his life-long respect was about to go away with the wind. How ill-famed he would become if he inclined to the wife of someone else. He may not be able to continue his trade and business in Mashad. It is written that the poor fellow then sought refuge of Imam Reza so that his wild longing for that woman be removed from .his heart

He said, "O God! What a difficulty is this? O God! What should I do? O God! Relieve me from this satanic trouble." Then he was told in a dream, "You should go to such and such town: (In my opinion, it was, perhaps, Ray). There in such and such area lives a Shaykh. His name and sign is this and this. Go to him. He will cure the illness of your ".heart

So the Haji went to that city and inquired about the whereabouts of that Shaykh. People spoke ill of that Shaykh and mentioned

his numerous evil traits. In short, they told the trader, “O Haji! You are a respectable person coming from Mashad to see this Shaykh who is not even a Muslim? He is an Armenian and a disbeliever. His lives in the street of Armenians and drinks wine. A bottle of wine is always found in before him. He is also a homosexual and a young boy is always found beside him.” This poor Haji had come all along from Mashad with a .hope that this Shaykh would cure his spiritual ailment

Anyhow, he found out his house and saw that there was the Shaykh having a turban on head and a bottle in front of him with glasses and also a young boy sitting near him. He asked that Shaykh, “O Sir, first of all let me know what is your religion?” The Shaykh, a servant of God, said, “By God, we are Muslim; There is no god except Allah, Muhammad is the messenger of Allah.” He again asked, “Well, if you are a Muslim. I have a problem and was advised to approach you but on arrival here I face a more serious problem. First of all, please solve that difficulty.” “All right,” said the Shaykh , “tell me.” The Haji from Mashad said, “If you are a Muslim scholar why do you stay in the area of Armenians? O Master! Why this bottle of wine in front of you? Sir! Why a ”?young boy besides you

,The Shaykh replied

O Haji! By Allah, I have not come to the area of Armenians. This house, which you see“ is the property of my forefathers. Formerly this was a Muslim area. Then the Armenians started coming here and bought houses around our house. I did not sell my house. Does this make me an Armenian?” He said, “How shameless are the people. How they talk? What a bad opinion they form about a Muslim! Now about this bottle. Please taste from it a little so that you may know what it is.” He poured some of it in a cup. It was orange juice. Then he said, “This young boy is the son of my brother ”.who has expired. I am taking care of him keeping him with me

The Haji then said, “O Master! When your deeds are so nice, just do one thing. Make your outward appearance like your inner self so that people may not talk nonsense about you. Leave this area and change your condition so that people may not have a bad opinion about you and malign you.” The Shaykh replied, “We do not want that our outward appearance should be so good that people consider us honest and entrust their women to us and go for pilgrimage and then we may develop bad intentions ”.about the women of others and be compelled to travel such a long distance

These utterances set the Haji aflame. Without being specific he was made to understand that outward honesty and beauty

is dangerous. His heart was changed that very moment. He prepared himself for .seeking forgiveness, repenting and returned with a purified heart

Reality of backbiting and vain excuses

Another command: Some of you must not backbite others– What does backbiting mean? You speak of someone's defect behind him. You say something, which does not make him happy, not that you make a false allegation against him. There are people who say, when they speak ill of someone, that this is not backbiting, I am talking about his real habit or condition. If you tell the untruth then it is allegation. Curse of God on you. If you make allegation it is a multiple vice. Or he says: I do not say, people talk like this. All are doing wrong like you. Truly, it is a tasteless sin (sin without pleasure) but it has an extraordinary wretchedness. So much so that the Holy ".Prophet has said, "Backbiting is worse than adultery

Perhaps you will be astonished, as adultery is accompanied by sexual pleasure but what taste is there in backbiting! Yet it is said: It is worse. They asked the Holy Prophet: How backbiting was worse even than adultery? He replied, "One indulges in adultery. Thereafter, if he really feels ashamed of it and makes true repentance and sincerely seeks forgiveness, God forgives him. But if one has backbited someone after such backbiting even if he does any amount of repentance and says, O God! Forgive me. O God! Pardon me,' it is of no use until that

(person who was backbitten forgives him."(1)

That is why backbiting is worse than adultery as it is bilateral whereas adultery concerns only God. Backbiting involves both God and the poor person who is backbitten. Unless that person forgives, the backbiter will not be forgiven by God. If the backbiter wants to repent, he must first approach the one whom he has backbitten and obtain his forgiveness.

Regarding the expiation of backbiting it is mentioned that if one has backbitten a Muslim or quoted a defect of a believer which has come to the notice of that Muslim or believer and then if the backbiter wants to repent, the only remedy is to win the heart of that backbitten person. If the backbiting is not heard by the backbitten person, then the sinner should not go and tell him about it as it is likely to grieve him more and it may result in fresh displeasure. So in such a case the sinner should keep the matter only between him and God. He should tell those to whom he had spoken ill about that he had made a mistake and that what he had said was not true and he would speak well of him. The repentance of backbiting is praising. So one should now speak good about that man who was backbitten and also seek forgiveness from God. This shows how big is the sin of backbiting. This matter is further emphasized in the following verse, which says:

(إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ

1- Biharul Anwar, vol. ۶, pg. ۱۸۷

الْفَاحِشَةُ فِی الَّذِینَ آمَنُوا لَهُمْ عَذَابٌ أَلِیمٌ فِی الدُّنْیَا وَالآخِرَهِ)

Surely (as for) those who love that scandal should circulate respecting those who" (believe, they shall have a grievous chastisement in this world and the hereafter;"(۱)

Just as it is obligatory for the speaker to speak about these commands it also is obligatory for others to hear them and to understand them – Woe unto one who likes to spread the bad news of a shameful deed, exposing it to others in the society. The first one tells it to the second and the second tells it in a gathering and within a short time it becomes talk of the town. Then he says that so and so says so. Now who told it to ten old ladies? The talk of these ten old ladies also returns to one ignorant old lady .who made this mistake

Then they say that the whole town speaks about it. Hellfire is for the one who spreads a shameless deed by exposing it. Even if you saw it with your own eyes it is your duty to hide it. You have no right to tell about it to anyone. Curse of God on you if you say what you saw. Imam Sadiq has said: One who spreads and talks about what he saw or heard about a believer is one of those who, as mentioned by God in the Holy Qur'an, (will taste a painful chastisement as he liked to expose evil deeds.(۲)

Ousted from God's shelter

It is mentioned in

Surah Nur ۲۴:۱۹ -۱

Usul al-Kafi, pg. ۳۵۷ -۲

Usul al-Kafi that Imam Sadiq says: If one says what he saw by his eyes or heard by his ears of what makes one honorless, God drives him out of His shelter even if such man fasted in Ramadhan. The word used is Wilayat (of God). Wilayat is in the meaning of guardianship, love, kindness; that is, God drives him out of His help and hands him over to the devil who also does not accept him. It means such man is so mean and wicked that Satan too does not look at him. Such is a man who says what he saw and what he heard to make one honorless.(١)

The Holy Qur'an also says:

(إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُوْلَئِكَ كَانَ عَنْهُ مَسْئُولاً)

"...surely, the hearing and the sight and the heart, all of these, shall be questioned about that."(٢)

O the ones says anything, O ones who creates adverse opinion, all this will be questioned. Another holy verse says:

(وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ)

"'Wael' (woe) to every slanderer, defamer,"(٣)

The Arabic word 'Wael' means a well in hell. For whom is it? – It is for a backbiter who runs after the honor of everyone like a fly buzzing around the body, from head to feet but it sits only at the spot, which is injured, where there is a wound and it feeds on it. Though the body has hundreds of beauties it over looks all of them but sits only at the defective part. It overlooks and ignores good things and sticks

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١- Kafi, pg. ۳۵۸

٢- Surah Isra ۱۷:۳۶

٣- Surah Humazah ۱۰۴:۱

:to the defect even if sometimes it is not defective as will be seen in the following tale

...A beautiful mole appears ugly but

Like Greece, wisdom was also found in India in olden days. It is said that in one of the Indian cities, there were two statues erected at its main gate. One of them was very good-looking, full of niceties. One of its beauties was a black mole on its right cheek. In front of this nice statue they had also erected a very ugly statue, which looked frightened and two long horns were arose from its head. This ugly statue extended its finger pointing to the black mole on the face of the other beautiful statue saying: How ugly you are. Just look at this black mole. Then they had written these words: This is .the condition of man – he does not look at two ugly horns on his head

He does not see the beauties of others. He looks only at a little black mole though this mole also, at its place is a mark of beauty. You dislike it and see ugliness in it! How :sweet are the words of Shaykh

(Stop finding faults of others. Look at your own defect and criticize it. (Persian couplet

Look at your horns. When you see defects in others, also look at your own defects. Be equitable. If you can see one or two drawbacks in others, truly speaking, you can find hundreds of defects in your own self. But who looks at one’s own

drawbacks? One always thinks nice about oneself (Love of something makes one blind and deaf). For example, Criticizing others he says: that man is ungrateful, he does not observe rights of others, he does not act as one should act with his friends. ?But, have you observed the rights of God, have you been thankful to Him

They do not observe the rights of God

A trader, who was a follower of Allamah Majlisi, came to him and said, "O Sir! I have fallen in a difficult situation. Some jugglers are sent to me from Isfahan and they say, 'We want to visit your house tonight.' I am also unable to run away (escape) as these jugglers have connections with the government and are likely to harm me and I am compelled to provide means of play and pastime for them when they arrive. Now what should I do?" Majlisi (may God raise his ranks) replied, "Never mind. I myself will come to that gathering first. Everything will be all right." Then Majlisi offered his .evening and night prayer before going to the house of that trader

The chief juggler arrived with his students but when they saw Majlisi they were displeased as obviously it would not be easy or possible for them so sing and dance in his presence. Majlisi told the chief juggler. What kind of things are you doing? They replied angrily, "Our behavior is better than yours." Majlisi asked, "How is it so?" They replied, "We are grateful and know who has helped us. If

we have eaten the salt of somebody (are helped by someone) we remain grateful to him till we breathe our last. We do not become dishonest. We are thankful people. We have magnanimity." Majlisi remained silent for a while, then after a little pause asked them, "Well if you are a grateful lot tell me how much gratefulness you have shown towards your God? Have you not eaten His salt? How much thankful have you been to Him? Have you broken the salt-pan? How many sins have you committed against His Will? Somebody gave you something and you appreciated it. Is this, in your opinion, thankfulness? Realize the kindness of God. Begin from a piece of bread and then go further in appreciating God's beneficence. You have benefited from Him not on one or two days but for the last sixty years. Now you say I am a thankful man! What have you done with regard to the Creator of salt and bread, the Lord of the Universe? Have you thanked Him? Have you served and worshipped Him? Have you not disobeyed Him by sinning?" Hearing these true words, the jugglers rose up one by one and went .out. Majlisi also departed

Next morning after the call for prayer Majlisi heard a knock at his door. He saw that the chief juggler had come to him, but in what condition? How fortunate is the chief juggler who repents and makes repentance. And woe unto the Haji Sahib who becomes proud. Good

end depends on repentance whereby one does not consider himself pious. In brief, the juggler came, sought pardon and said, "O Sir! My entire life passed in negligence. Last night I realized that all of us are totally ungrateful. Now, I have come to repent." The late Majlisi also behaved very nicely with him, took him in his house and showed him the path of repentance saying, make a firm decision not to sin again. Make a promise with God that you will not miss prayer and fasts and that you will not be unmindful of your Lord's commands and duties imposed on you by Him. If you want to thank Him appropriately then never disregard His Commands, give up whatever He orders you not to do.

O the ones who sin with these God-given eyes by looking at prohibited things! You have, by so doing, been ungrateful to God for this great bounty. O the one who has used the God-given ears for hearing impermissible sounds! You are thankless to God. O the one who beats an innocent child with this God-given hand! You are ungrateful. Thankfulness is in using the God-given things for which God has created them. God gave you hands so that you may serve God's creation with them and always perform good deeds. But you did evil things with these hands.

How fortunate is one who, in this holy month of Ramadhan, repents for each and every ungratefulness and makes sincere repentance. The door of Divine Mercy

is always open. He forgives the repentant. He does not take back the bounty of tongue, which could make you dumb. Suppose a man is thirsty and is unable to move and is also unable to tell that he is thirsty. What to do? How difficult is this situation! Woe unto one, when the bounty of this tongue will be withdrawn. One may also not be able to say or convey anything by signals. Woe unto you if you become thankless by misusing this tongue by backbiting others and attacking someone's honor. All this is thanklessness and ungratefulness. It is so if you uttered indecent things and sang .shameless songs

Now, come, let us repent over the past. O Lord! You have, so kindly, opened the door of Your Mercy. Zainul Abideen prays: O Lord! If You had not given us anything except the Door of repentance, it would have been enough for us.(١) This door of repentance is an extraordinary bounty. Man can benefit limitlessly from this door. But woe unto us if we do not take its benefit. How spacious is this door when it is said: Whatever you have done, come and turn towards your Lord and improve yourself, repent, do not get disappointed. Do not say: My tongue cannot count my sins. If your sins are many, God's forgiveness is greater than them, more and higher. Come once with a heavy .and repenting heart and see how God forgives you

Paradise is prohibited for a backbiter

It is written that Paradise has been proclaimed

١- Sahifa Sajjadiya

inadmissible to some groups: drunkards, usurers and backbiters.(١) O God! I seek Your refuge from being in any of these groups. Corpse eater is not allowed to enter Paradise. The place of a corpse eater is in dirty places. Dogs gather around a corpse. Some of them also sit at a distance. Those who backbite believers are all carrion-eaters. There are a number of testimonies to this statement. It is indeed very dangerous. If you are in a meeting and if anyone wants to talk evil of any believer (who is absent) get up at once and run away from that gathering. Try your best to stop them from backbiting. If you prevent them God will close doors of evils for you.(٢) If you did not try to prevent them and if you helped him, God will chastise you ٧٠ times more than him. The sin of such hearer (of backbiting) is seventy times severer than .the speaker. This will be explained in detail tomorrow

Injuries of Husain on Ashura Day

Now let us hold the skirt of Husain for forgiveness and mercy. Sometimes the tongue utters a word. It inflames fire. One says a word, which burns the heart of people. Some words were spoken against Husain on the day of Ashura, which were more painful than the wounds of swords and spears for the heart of Husain. A disbeliever who inflicted such injury said, "O Husain! Did you not say, 'My father will distribute water of Kauthar?' Now ask him to quench your thirst." Another

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Safinatul Bihar ١:١٢۴ -١

Layaliyal Akhbar, pg. ۵٩٧ -٢

oppressor inflicted another wound saying; at the time of burning Husain tents: You .made haste to enter fire

Part ٢٣

point

(وَلا تَجَسَّسُوا، وَلا يَغْتَبْ بَعْضُكُمْ بَعْضًا، أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا؟ فَكَرِهْتُمُوهُ، وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ)

And do not spy nor let some of you backbite others. Does one of you like to eat the" flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, "(surely Allah is Oft-returning (to mercy), Merciful. (٤٩:١٢

Four evidences which show that backbiting is prohibited

There are four evidences, which prove that backbiting is prohibited: The Book, the .Sunnah, consensus and reason

All the schools of thought and sects in Islam fully agree that backbiting is prohibited. Human wisdom, intelligence and logic also say so. Everything, which becomes a cause of disintegration and disunity, is illegal. Yesterday we came across some verses of the :Holy Qur'an showing that backbiting is unlawful. For example

(أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا؟ فَكَرِهْتُمُوهُ، وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ)

Does one of you like to eat the flesh of his dead brother? But you abhor it; and be" "(careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful. (٤٩:١٢

(إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُوْلَئِكَ كَانَ عَنْهُ مَسْئُولاً)

Surely, the hearing and the sight and the heart, all of these, shall be questioned" (about that."(١

(وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ)

(Woe to every slanderer, defamer,"(٢"

Fifty narrations regarding backbiting

Some scholar scholars have collected fifty narrations from books. Here I tell you about two or three of them so the seriousness of this sin may be

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Surah Isra ۱۷:۳۶ -۱

Surah Humazah ۱۰۴:۱ -۲

.known

Backbiting eats up religion like leprosy

According to Usul al-Kafi, the Holy Prophet said: Backbiting is like 'Kallah'(۱) (Majlisi says, most probably it means leprosy, a skin disease which grows beneath the skin and eats up the flesh so much that even bones show up.) In Persian, it is said that leprosy is a disease, which eats up flesh. Sometimes it eats up the nose and then nothing like a nose is seen any more. This is a very dangerous and contagious disease. It is not detected in the beginning but after some months when it is detected, nothing .remains of an affected organ

It is said that backbiting too is similar. It eats up the religion of a Muslim. It means that one who takes up the habit of backbiting his religion also begins to be eaten up simultaneously and continuously and gets eroded till the day when it is known that there is no religion in his heart, that it has become faithless and when he dies, he dies .a faithless fellow

Towards good through good opinion about God

Yet another narration in al-Kafi quotes Amirul Momineen that the Prophet said: (This narration is both a good tiding as well as a warning) By God, (This swearing shows that the matter is very important), Who has no partner, and there is no sovereign except He, no person can attain the good of both this world and the Hereafter but by .three things. First is to have a good opinion about God

It means he should hope that if His order is obeyed He

Kafi, vol. ۲; pg. ۳۵۷ -۱

will give its reward, also one must hope that if he gives up sinning His Lord will reward him. If man cuts off his relation (His mindfulness) with God he has no other hope of doing any good deed and he will not engage in worship and prayer. If one has no hope that God gives reward of praying, fasting and spending in His path, why will he engage in these good deeds? In short, anyone who reaches anywhere it is dependent upon his good opinion and hope from God. If you see that one spends his wealth for helping the needy know that his hope from God is great and his opinion about God is stronger. .If one is found lazy in such good deeds, know that his hope from God is less

Character building by practice during youth time

The second thing, which is the means of every good is good behavior or manners. It cannot be purchased. It is also not attained merely by prayers. It requires struggle and practice. Practice can make man perfect in character building also. It is not like a dyer's tank wherein if a cloth is dipped it gets colored at once. Reforming character is a very difficult task. Here is the gist of a narration from Imam Sadiq. If it is said that a mountain has moved from its place, it is believable but if someone says that one's habits have changed it is hard to believe. If one builds up a good character by the age of forty

.it is good. Otherwise, it is very difficult to change after this age

It is possible only if God helps him and he makes painful efforts. Till he is young it does not require much effort. He can improve his manners easily. It is possible that his ways may improve after some years of struggle. O Youths! Appreciate the value of your youth. Reform you character when you are young. The good of this as well the other world is in a sound and healthy character. It is mentioned that in the balance of measuring deeds nothing is weightier than a nice character.(۱) At present we see it .rarely

?What is a healthy character

Here we explain the meaning of good character in brief: Sound character means that a man attains an ability from his interior whereby he can behave nicely with all people. He can treat everyone in a good way. He may deal with others honestly. A good behavior with his wife and children, with his neighbors and with everyone with whom he has to do any thing. He does not make anyone sorrowful. He does not harm or hurt anyone either by his words or actions. One example of good behavior is humility. He meets others with a smiling face and an open heart. To remain grim-faced and angry is a bad characteristic and so it is to be harsh and bitter in talking or to interrupt others .when they speak

;It is healthy character, which enables one to behave nicely with everyone easily

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Kafi ۲:۹۹ -۱

even with his enemy so that he may forgive him despite having the power to punish or .take revenge

Good behavior in dealings is that he may not be tough and hard. To be extremely mild .while buying and to be extremely tough in selling is also an example of bad character

In the matter of matrimony, if a man seeks the hand of your daughter, do not be hard. See whether he has a religious mind and character or not. Does he offer daily prayer and observe fasts during Ramadhan. He should not have bad manners. If one gives ones daughter in marriage to a drunkard it is like hurling her into vices. There is a (narration in this regard.(١

To befriend and to entertain guests is also good behavior. To respect the elders and to be kind and affectionate to youngsters is also a good trait. Almighty Allah says in :Holy Qur'an

(وَلا تُصَعِّرْ خَدَّکَ لِلنَّاسِ وَلا تَمْشِ فِی الْأَرْضِ مَرَحًا، إِنَّ اللَّهَ لا یُحِبُّ کُلَّ مُخْتَالٍ فَخُورٍ)

And do not turn your face away from people in contempt, nor go about in the land" (exulting overmuch; surely Allah does not love any self-conceited boaster;"(٢

Refraining from backbiting, cause of every good

The third thing, which is the means for getting every good is: Restrain yourself from backbiting people. No one has got the good of this world and Hereafter except through three means: First good opinion about God, second good character and third holding oneself from backbiting. It is said: As one (especially women) has to put pressure on one's

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Fiqahur Reza (a), Chapter of Drinking Wine -١

Surah Luqman ٣١:١٨ -٢

hearts saying that if you control yourself you will be wiser and get high ranks and your faith will become stronger and your soul more powerful and your heart happier.

But a child and a childish person is unable to control himself as he, at once, speaks up about what he saw and heard. If you also be like that, are you different from a child? Your intelligence has not grown up at all.

Now, the rest of the tradition: By God Who has no partner, chastisement will not touch a believer after he or she believed and repented but because of three things: One, having a bad opinion about God (which has been explained earlier). The second is a bad character and the third backbiting.(١)

Bad behavior brings punishment to Saad in grave

Second, bad behavior or character. Just hear the story of Saad's bad behavior. All deeds of Saad bin Maaz were good. He even becomes one whose prayer is answered. He was hit by an arrow in the Battle of the Ditch. There he had prayed: O Lord! Let me not die until I see Islam and Muslims win over the Jews of Banu Quraiza. As he uttered these, blood, which was gushing from his wound stopped. No drop dripped till the time Islam and Muslims won over Bani Quraiza and the Jews of Bani Quraiza were driven out. Thereafter, the wound opened up again and bled till he breathed his last and became a martyr in the path of God. I want you to learn about him.(٢)

The

١- Kafi ٢:٧٢

٢- Safinatul Bihar, ١:۶٢١

Prophet took two turns around his bier barefoot and said, "My hand was in the hand of Jibraeel. Seventy thousand angels participated in the burial of Saad bin Maaz." The Messenger of God laid Saad to rest in the grave. His mother exclaimed, "Congratulations! Be pleased with the Paradise awarded to you." The Prophet asked, "How do you say that?" According to another tradition, the Holy Prophet shivered. On being asked he replied, "Saad is under squeeze now in his grave."(۱)

People asked the holy Imam the reason of such pressure when Saad was a very nice gentleman from the viewpoint of faith, observance of duties and being away from the impermissible things. He replied: Improper behavior with his wife and children.(۲) He had no other defect except that he was harsh towards his wife and children. Otherwise, he was just, hardworking, a leader, a jurist. But, at last, one has to account for every kind of behavior.

He says: By God, after repentance and seeking forgiveness, Imam and God do not punish anyone except for bad opinion and secondly, bad behavior be it with one's wife and children or with outsiders or with both which is worse still. The third thing, which invites divine anger is backbiting. Guard your tongue. It is very dangerous.

Backbiting overturns good and bad deeds

I briefly narrate the third thing: The subject of several traditions is that tomorrow, on the Day of Judgment, a faithful will be given his scroll of deeds in his hands. One will observe that though he had

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۱- Bihar ۳:۱۳۲

۲- Bihar ۳:۱۴۳

done several good deeds, they do not figure in the sheet. O Lord! We fed people went for visiting tombs (Ziyarat), recited Qur'an and did several other good deeds. Some of !them are not noted here

He will be told: God never forgets anything. The deeds, which you mentioned, are now there in the sheet of the one whom you backbited. On the other hand, a believer will see the mention of several readings of Holy Qur'an in Ramadhan whereas he had not recited anything. He will be informed: In Ramadhan, a fellow had backbitten you. The reward of his good deed is transferred to your scroll of deeds. Understand this matter properly. It is absolutely correct. Narrations regarding this are found in many books of Shias and Sunnis. You make efforts, you toil a lot and then, with one word, give it away to another person by backbiting him. How sad! Is there any loss greater than this? Woe unto you if the other party is your enemy. When you backbite your enemy, you give him whatever you have earned. Tomorrow, on the Day of Judgment, you see that your good deeds are listed in the scroll of your enemy. This is your friendship with !him

Gifts in exchange of backbiting and cursing

Especially people of knowledge are all the more caught in the habit of backbiting as jealousy in them is more than other classes. The only exceptions are those who have purified themselves. The same jealousy is one of the causes of backbiting and false .allegations

Briefly speaking, it is written in the events of one of the great scholars that this gentleman had become very jealous of one whom he was backbiting daily. No day passed in which he did not backbite that person. And that person used to send him (the backbiter) a new gift, like various fruits, daily. The receiver of these gifts also was also not totally devoid of justice. He realized that he was wrong in backbiting him. So, by and by, he stopped backbiting him. The other person thereafter stopped sending .gifts to him

The former asked: "How was is that when I was talking bad of you were you were sending me gifts but since I stopped doing the prohibited deed you stopped your gifts?" That person replied, "Formerly you were serving me daily by giving away your good deeds to me so I was compensating you. Now that you have stopped giving me (your rewards, I have also stopped sending you gifts."(١)

There are many narrations indicating that tomorrow, on the Day of Judgment, the reward of the good deeds of a backbiter will be snatched from him and transferred to the scroll of deeds of the backbitten one.(٢) Therefore, it is necessary to clear the account in this world. The backbiter should, if the backbitten one is alive, go to the latter and apologize so that he may forgive him (in case the backbitten one had heard bad words). If it was not heard by him, praise his

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١- Layaliyal Akhbar

٢- Kashfur Reebah

virtues. If the one who was backbitten is dead, the backbiter should pray for his forgiveness and give charity on his behalf. Otherwise, the result will be very difficult. There is a lot to be talked about this. But it is enough for the time being. Now I may .say something about the exception

Admonition by an adviser is not backbiting

This is about a situation wherein one's advice is sought who wishes well of the former and tells what is true so that one may not fall in trouble. For example, one asks another: Is there any problem if I take this girl in marriage? Now, if he or she knows about the defects of that girl and describes them, it amounts to backbiting. It harms and defames her. If he does not say anything, the one who sought his advice is likely to fall into trouble. In this case, it is a must for you to do something whereby neither the seeker of advice is put to loss nor the other party is defamed and disgraced. Say: I do not know what is good for you. If they ask: Why? Then say: Please excuse me. If you say, "It is not advisable" or "I do not see good" it is over. You have neither .backbitten anyone nor put anyone to trouble

Yes, scholars have said that if the seeker of advice is not satisfied with your short reply and you feel that if you do not explain that person will fall into trouble, reply in such a

manner that the other party is not disgraced and defamed. If you know ten defects, .mention only one, not all. Briefly speaking, try your best to avoid backbiting

No Backbiting in open sins

As regards other situations in which backbiting is allowed is: If there is a fellow whose sins are open(۱) and who has thrown away the veil of shame and modesty and who is not at all afraid of sinning, describing his sins is not backbiting as it is not "showing what God hid". You have not told any secret or hidden thing. You have said what is open to all and before the eyes of all. That fellow has himself torn down the curtain of shame. Relating his open crimes is not backbiting. Of course, it is sinful to disgrace one who goes secretly to a wine shop and drinks. Another fellow arrives in a cinema house with a dancer in public view. You have no right to talk of the first fellow's drinking, as it .was in secrecy

But as for the dancer, it is also better not to talk, but no harm if you have to mention it .sometimes

Seeking justice is not backbiting

Another exception: It is in the situation of oppression and injustice. Someone is oppressed. His property is snatched. He has no alternative but to claim his due and approach anyone who can help in compensating his loss. If he says that such and such person did such and such injustice, it is not wrong. But care must be taken that your cry for

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۱- Makasib, Shaykh Ansari

justice should not be for exposing that fellow's hidden sins. You can say about the injustice done to you, not about the defects known to you other than with which you .are concerned. One of the things which makes one fall in backbiting is enmity

Man wants to show himself as clean and makes the other party tainted. For example, one who wants to sell his commodity says: I am not like such and such gentleman who sells mixed scents oils. We do not want to be like such and such person who sells mixed tea. We have promised to our God to be clean and honest. This makes one fall into the sin of backbiting. Sometimes it also so happens that one wants to remove an allegation from himself and disgrace another. You do not lie. You want to prove your cleanness. But you open the closed fist of another one. You open up his secret sin. For example: They ask you: Why did you do this? Your reply: That man has also done this. His deed was hidden. In such a case, one wants to belittle the evil of his own misdeed and, for it, he opens the secret of others. Here one backbites another with an intention of showing himself innocent. He also makes a false allegation and tells .untruth

Ahmed the orphan and Ibn Tolon's slave girl

Summary of the story: Ahmed bin Tolon was a king of Egypt. One day, he saw a child by the roadside. Someone had abandoned it. But the baby's

face had signs of nobility. Tolon was impressed by it. So he ordered the child be brought home. They brought it to Ibn Tolon's harem. A nurse was provided for the baby for taking care of it. It grew up. They also named him Ahmed. With growth in his age his intelligence also rose and so also his relation with Tolon. When Tolon felt that he was about to die he recommended to his son, Abdul Jaish, about this boy Ahmed. He told him that this youth (Ahmed) was an orphan. "I reared him up. I have seen no .defect in him. He will be of use to you, so treat him nicely

Then Tolon expired and his son followed his late father's will and loved the youth (Ahmed) nicely and gave him responsible posts without obtaining security or guarantees. They saw only honesty and truth in him. One day, Abul Jaish wanted a Tasbih (rosary) of pearls from his pocket, but he remembered that he had placed it near his bed last night. So he asked Ahmed, who had now become a grown up youth, to go to the harem and bring his rosary. Ahmed said: All right, I obey. Then he went to the harem of the king. When he opened the door he saw that a male servant of the palace was lying dishonestly with the king's slave girl. The dishonest servant ran away. The slave girl fell at the feet of Ahmed and begged him to

do what the runaway fellow had done with her but not to disclose the matter and .disgrace her

But Ahmed was not at all prepared to be dishonest. So he rejected the evil offer firmly. The overlooking of this youth is very important, in such conditions. He did not extend his hand towards the slave girl. He took up the king's rosary and came out. He did not tell anything about what he had seen. How strong is the character of this youth. He saw such an evil incident but did not expose it to disgrace anyone. He did not disgrace that servant or the slave girl. This is a highly great character. Now see, how Almighty .God rewards him for this noble behavior

A more beautiful slave girl had arrived for Abul Jaish. The king became less inclined to the former slave girl who was dishonest. The latter thought that Ahmed the orphan had complained against her misdeed to the king. The king had always loved her so she told herself: Let me go to the king and make an allegation against Ahmed before anything happens. So she went to the king and said: I want to tell you a secret. This Ahmed, with whom you are so friendly, do not rely on him. He had grabbed me and wanted to rape me. I have not been dishonest to the king and I never wanted to do so, but he did not release me and finally he committed dishonesty with

.the king. As she said this, Abul Jaish believed it to be true

I have said earlier: Almighty God says: Do not believe in every word you hear but make inquiries. Abul Jaish believed in what the slave girl said and decided to kill Ahmed, who was a pious and righteous youth. The king told his adviser, "When I send you a tray along with a letter, asking you to fill that tray with musk. Cut off the head of whoever brings it (the tray), and send that head in the same tray to me." When this righteous youth, Ahmed the orphan came to the king, the king told him, "I want to send a gift." He wrote a letter and gave Ahmed a tray asking him, "Take this tray to the adviser and bring to me whatever he gives." Ahmed said, "Most willingly, Sir." Then he brought out that tray and the letter. When he was about to leave the palace God Almighty prepared a plan in his favor. Some outsiders close to the king were busy in .an entertainment game

They requested Ahmed to join them. Ahmed replied, "I am on an errand. The king has ordered me to take this letter and this tray to the adviser." They said, "Please entrust it to someone else and have some pastime with us." Then his eye fell on the slave who was found sometime back in the bed of the king with his slave girl. Ahmed told him, "I

give you an order. Will you carry it out?" That slave who was afraid of Ahmed, replied, "Yes, I will at once carry it out." Ahmed told him, "Take this letter and this tray and hand both over to the adviser and bring here whatever he gives, so that I may hand it over to the king." That dishonest slave took up both the things and went to the .adviser

Ahmed joined the entertainment. When the slave reached the adviser, the latter, at once, cut off his head, put that head in that tray and called another servant telling him to carry it to the king. On his way, Ahmed the orphan saw that servant. He stopped him and said, "I must carry this to the king." But he did not open it to see what was in it. He came to the king. When the king saw Ahmed, he astonishingly asked Ahmed to uncover the tray to see what was therein. He saw that there was the head of someone else. His amazement multiplied and he asked Ahmed, "Tell me truly what did you do?" Ahmed said, "By God! The truth is that I sat for entertainment for a while and gave this tray to this man whose head is in the tray now. I never knew that they .wanted to cut his head like this." The king fell in deep thought

Then he asked Ahmed, "There must be something strange behind all this. Tell me had you any

encounter with this dead youth in the past?" Ahmed replied, "Yes, the truth is that on that day when you had sent me to fetch your rosary from your harem, I had seen this youth lying in bed with your slave girl, but I did not report about them so that the two unlucky fellows may not be disgraced. Except this I did not have anything with this man." The king cursed the dead youth and that dishonest slave girl saying: This righteous youth (Ahmed) did a favor to her by not disgracing her but in return, she comes to me and slams a false allegation against this innocent Ahmed!(١) It is just like .the story of Yusuf and Zulaikha

Yusuf and Zulaikha, a lesson of the time

Zulaikha ran after Yusuf who had fled from her. She caught hold of his shirt, which got torn from behind. Yusuf ran away. In the meantime the Aziz of Egypt arrived there. When Zulaikha saw her husband, she, in order to ward off allegations from herself .and to escape trouble, hurled an allegation against Yusuf and blamed him

(قَالَتْ: مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلاَّ أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ؟)

She said: What is the punishment of him who intends evil to your wife except" (imprisonment or a painful chastisement?"(٢

Looking at her husband. She said, "Yusuf intended to be dishonest with me. I wanted to catch and punish him so I ran after him." Thus she turned the matter upside down and said that Yusuf had a bad intention about her and

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١- Mustatraff, pg. ٢٠۶

٢- Surah Yusuf ١٢:٢۵

she ran after him. Now what could Yusuf do? God always helps an oppressed person, especially in the event of a false allegation because no oppression is severer than a false allegation. Imam Sadiq says: It is heavier than a mountain.(١) In short God helped the helpless Yusuf. What could Yusuf do? Should say: No? Who would believe him? But the Lord of the Universe exposed the piety of Yusuf. A baby in the cradle testified and produced two evidences. The whole world has testified to it. It said: Look at the shirt of Yusuf. If it is torn from the front it means Yusuf was guilty of embracing Zulaikha. But if it is torn behind it shows that Zulaikha was at fault.(٢) Almighty Allah absolved Yusuf and produced a testimony to his truthfulness and piety. The Aziz of Egypt also looked at Zulaikha and said, "Repent over your sin as you are an offender."

(يُوسُفُ: أَعْرِضْ عَنْ هَذَا، وَاسْتَغْفِرِى لِذَنْبِكِ، إِنَّكِ كُنتِ مِنْ الْخَاطِئِينَ)

"O Yusuf! Turn aside from this; and (O my wife)! Ask forgiveness for your fault, surely you are one of the wrongdoers."(٣)

He also asked Yusuf, "Drop the matter here, let it go. Ignore it."

Now, we are not dealing with the story of Yusuf except the aspect that man must not blame others for hiding his error or sin and for proving his innocence or piety. Accountability is there for sure. Be sure that if the matter is not compensated in this world, there is the Hereafter for

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١- Biharul Anwar, vol. ۶, ۱۷۰

٢- Surah Yusuf ۱۲:۲۶-۲۷

٣- Surah Yusuf ۱۲:۲۹

.doing justice. In fact, this world is not a place for compensation

The place for such compensation is the Hereafter, on the Day of Judgment. It is not without a motive when He says that every man will be raised in the Grand Gathering on that Day so that all can see him and an announcer will announce: O people! Whoever has to take back his trampled right from this person may come up and ask for it.(۱) The rightful persons will be those who were backbitten, whose wealth was snatched, who were made helpless. Amirul Momineen says, "O My Shias! If possible die in such a state that your hands are not dirtied with blood or property of a Muslim. Your tongue must also not be dirty due to insulting and disgracing a Muslim." It is .correct; Ali wants this from you

Part ۲۴

point

We have discussed about backbiting. Now an explanation of the Holy verse and its application to what we talked about. This Arabic word 'gheebat' (backbiting) should be pronounced with vowel 'ee' after the first letter 'g'. If it is read with vowel 'a' after 'g' .'it becomes 'ghaebat' meaning 'disappearance

(وَلا يَغْتَبْ بَعْضُكُمْ بَعْضًا)

"(nor let some of you backbite others. (۴۹:۱۲..."

This is a negative command. None of you should backbite some of you. This style of ordering is for stimulation, meaning you are one. O Muslims! Do not backbite your own .selves

(أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا؟)

"Does one of you like to eat the flesh of

۱- Layaliyal Akhbar pg. ۵۴۸

"(his dead brother? (۴۹:۱۲

A strange comparison is made so that man may hate backbiting to the utmost extent. Does anyone of you like to eat the flesh of his brother who had died? Would he like to cut his dear brother's flesh with a knife or with his own teeth and chew it or devour it? Imagine this scene. Can anyone ever like this gruesome deed! Doubtlessly, it is an extremely abhorring thought. Eating corpse is the deed of a vulture and of a dog. God desired that no corpse should remain lying on the surface of the earth so that the earth may be clean for habitation of mankind. A man does not do this. This is an example for making people detest backbiting and for explaining the facts of the other .world

Comparing backbiting with eating of dead

God says that backbiting is like eating the flesh of a corpse. To deprive one of his honor or respect is just like snatching his flesh. It is mentioned in a narration that if someone disrupts the talk of others and does not allow him to speak a word, it is just like piercing claws into someone's face and scratching flesh off his face. The honor, which you snatched is like blood, flesh and skin. By backbiting him you have snatched .flesh from his face

Being dead is in the sense of being unaware. The poor fellow is sitting in his house and .does not know that you are snatching away his honor. He is in the dark

He does not know so that he may defend himself. He is just like a dead person who !cannot defend himself

Collective benefit

Another comparison is with "brother's flesh." God says: O People! Do not harm yourselves by yourselves. Do not clash with one another in this wild way. This snatching of the flesh of one another! It is like eating corpses of one another! There is a subtle aspect in this comparison to which I had hinted a few days back. It has a .logical proof. It exposes the impermissibility of backbiting

The logic is this. God has made this mankind in such a way that everyone benefits everyone so that the system of the world may work nicely. In other words, every person (whoever he or she may be) has his or her own influence or effect. It must become manifest and he or she should also get benefit of the influence of others. I will give an example. One knows how to bake bread nicely. He should continue working and bake bread for the benefit of people with the influence of his existence. He must also buy oil and rice etc. from the one who sells provision. He should also take the services of a tailor for his clothing needs. Thus one must benefit from others and .benefit others

This world's face is like the eye and the skin and the eyebrow. Everything is good in its (place. (Persian couplet

Here, everyone should benefit from one another. This is possible when they

are together and in unison. It should also be the same with the class of spiritual leadership. The scholar should also benefit others and get benefit from others. He must correct the religion of the people and it can be so only when they are joined with one another. If they have relations with the people they get benefit from them. If .there is no unison, benefit will not be available

Backbiting is the cause of creating disunity between the organs of human society. It is like killing one and throwing him away from society. They have thus made him useless. The one who backbites anyone from a pulpit or from any place wants to .prevent people from taking any benefit from him

This is why God had prohibited backbiting and so also He has prohibited spying. Such spying and peeping into the affairs of others becomes a prelude to disunity. Disunity causes non-availability of one another's benefit. If this ruthless fellow had not backbitten about him, people would have continued to go to him and take benefit of his knowledge. But the backbiter killed him and disconnected him from society, cut off his relation with the Islamic society and religious brotherhood and thus he (the backbiter) became the cause of depriving both the society and the individual from the .benefit of each another

Pious Shaykh, yet known as unclean

About fifty or sixty years ago, there was a man with knowledge living in Shiraz. No one prayed behind him and it was alleged that this Shaykh does not

purify himself, though he had all the niceties and virtues of being a scholar and a just man. Despite all these specialties he was alleged to remain unclean so much so that no one was prepared to pray behind him (in his leadership or Imamat). Formerly he was being very much respected and honored. Due to this when he decided to go to Mashad for Ziyarat a number of people arrived with him. They had prayed behind him .earlier

They were traveling on donkeys and mules. The Shaykh felt the urge to urinate but it was not possible to urinate in the middle of the road. So he came down from his donkey, distanced somewhat from the people and went to a corner in the forest. There was no water for purification so he dried himself after urinating with the intention that when water is available he would purify the private parts with water as required by Islamic Law. (Sometimes, when it is harmful for health it is prohibited to restrain urine). But no one ever saw him cleansing himself. T

hen he saw that people praying behind him were decreasing by and by. O God! But what should we do? Then they returned to Shiraz. But then no one from those who had prayed behind him came to pray behind him in the mosque. This situation continued till the last part of his life. Those reckless fellows who had traveled with him .had brought about this adverse change

They said

that this Shaykh does not purify himself and the masses that do not make any inquiry after hearing anything believed the talk. They blindly accepted whatever was said. It is the case with masses that if it is said he is good they also say he is good. If it is alleged that he is bad, they also say he is bad. They say what the whole town says that the Shaykh does not purify himself. As a consequence they cut off an existence, which was beneficial to the society. Then no one offered prayers behind him till he lived. Formerly, a number of people used to benefit from his knowledge. Woe unto one who backbites a scholar. There is quite a difference between backbiting about a scholar and a grocer. The difference is on the basis of giving and taking of benefit to .and from one another in the society

Refer a definite sin to yourself

You are told that if you have seen a defect in any Muslim, you have no right to talk about it. First, you think about the matter positively and in a nice manner. Think and imagine that perhaps there is no defect in him. But if the sinning is definite then it is obligatory for you to address yourself from the viewpoint of "Nahy Anil Munkar" (stopping evil). Make a decision to make him give up this sin. Do not stand up and begin to degrade and disgrace others. For example, you say: I have seen him walking behind a

.woman. May be she was his wife

You do not know him. She may be his mother or sister. Even if you are sure that she was a stranger lady, it is obligatory for you to tell him: What is this deed that you did? And not that you may disgrace him. Yes, I saw him going to the house of an ill-famed woman. Whatever sin you see in anybody, you have no right to expose it, so that the society may not be disintegrated and its parts may not get separated. The system of taking and giving benefit to one another may not be paralyzed. With the opening of the gate of backbiting the door of corruption, dishonesty and unfaithfulness also open .wide

Corruptions resulting from backbiting scholars

Most dishonesty and faithlessness seen in the masses is due to their being distanced from scholars, due to backbiting, rather by making false allegations against them. Take some trouble, bring a man for attending sermons and for attending congregation prayers in the mosque. But these things are against selfish desires. However for giving it up, it is enough to say a word. If you are a man then pick up one and bring him to the sermons, not that you drive away one who is attending the sermons. It is a devilish deed. Instead of bringing one who does not pray to the mosque. You make the worshippers leave the mosque. For example, you ask one: In which mosque do you pray? There? O Man, there is

.a talk about that Imam

Did you not hear? Now due to this, one who used to attend a mosque not only leaves attending that mosque but also does not go to any other mosque. He becomes free and loose. It takes a long time for that man to find someone whom he may trust and follow. Curse of God on one who, by his backbiting, creates disunity in Muslim society and comes in the way of those who want to turn their face towards God in prayers. :Such a fellow becomes

(الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الآخِرَهِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُوْلَئِكَ فِی ضَلالٍ بَعِيدٍ)

To) those who love this world's life more than the hereafter, and turn away from)" (Allah's path and desire to make it crooked; these are in a great error."(١)

He says: I do not lie. I am telling truth. If you tell a lie, it is allegation. Backbiting means to say a thing, which you know, a thing, which you saw with your own eyes. If you relay it to others it is backbiting. What you are ordered is: Not only do not say what you do not know, but also do not say what you know. Many narrations show that whatever a man does in this world has two aspects: Apparent and hidden (bodily and spiritual). When you describe someone's defect what is apparent is the deed of your .tongue and mouth etc. What is hidden is the eating of a corpse

Abu Bakr and Umar backbite Salman and Usamah

Abu Bakr and Umar

۱- Surah Ibrahim ۱۴:۳

sent Salman to the Holy Prophet for getting some food. The Messenger of God sent him to Usamah, the son of Zaid, who was the treasurer or accountant of the Prophet. Usamah said, "I do not have anything." So Salman returned to Abu Bakr and Umar. These two persons said, "Usamah has shown stinginess." Then said to one another, ".“If we send Salman to a well which never dries, its water will dry up

Thereafter Abu Bakr and Umar came to the Prophet who asked them, "What is the matter: I smell meat in your mouth?" They said, "We did not eat meat today." The Prophet said, "Why? You did eat the flesh of Salman and Usamah (You did backbite (about them)."(۱)

That is the spiritual effect of the deed of Abu Bakr and Umar; same as eating carrion, .and it was detected by Muhammad

He also is reported to have said, "I can see the flesh of Salman and Usamah in your ".teeth

Man does not understand this now. At the time of his death, he himself sees that dead .body and smells its offensive smell

Once, in the gathering of the Holy Prophet, an offensive smell came out without any apparent reason. It was the offensive smell of a corpse. It made the Holy Prophet restless. He said, "This is the smell of backbiting" and added that some hypocrites (have backbitten the faithful, which created this stench.(۲

Amazing effects of five things

We have said that every word and every deed of man has a spiritual effect, other than

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Tafsir Noorus Thaqlain, vol. ۵, pg. ۹۵ -۱
Mustadrakul Wasael -۲

its apparent effect. As narrated by Imam Sadiq, the Prophet said, "Angels told an earlier messenger,(۱) 'Tomorrow eat the thing which you see first, bury the thing which you see next, preserve the third, do not disappoint and deprive the fourth and run away from the fifth." The messenger said, "All right, I will do so." Next morning, the angelic or spiritual world came before him. He exclaimed, "I have been asked to eat the thing which I see first. O God! This is a mountain. What should I do?" Then he satisfied himself saying, "I have been asked to eat it so it must be possible. Let me approach it."

So he went towards the mountain and found that with every step, the mountain got smaller and smaller until it became the size of a morsel. So he swallowed it to find that it was as sweet as sweetmeat. Now, here is a hard and rocky mountain, which turns into delicious eatable. Spiritual taste is different from material taste. It has a hundredfold effect. Then he moved forward. He was asked to bury the next thing. He saw a golden plate and he at once buried it. As he turned to go, the ground quaked, earth went back and the golden dish dazzled. He said, "I have nothing to do with this gold. I have been asked to bury it and so I did. That's all."

The third thing, which he saw was that an eagle was pursuing a pigeon.

۱- Layaliyal Akhbar p.۱۸۴

The pigeon came directly to the messenger and got his refuge as he was asked to preserve or protect it, he at once hid it under his sleeve. The fourth thing, which he came across was the hunter eagle. He told to himself, 'I have been asked not to disappoint it.' So he gave it a piece of mutton. The fifth thing to be seen was to be fled from. He saw a foul smelling corpse (Most foul smelling is the human corpse. Hence it has been ordered to bury it so deep that its smell may not rise and spread out). So when he saw that it was a dead body, he ran away from it. (But, O my friend! Be sure that after you die, you cannot flee from yourself. The Holy Qur'an states:

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا)

"On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time;"(1)

You will strongly wish to get away from it but that would not be possible. God forbid, wherever you go, your body is with you). Now, after observing the five spiritual scenes the messenger asked for the wisdom behind it all. He was then given to understand that the mountain stands for anger. When a man becomes angry, if

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1- Surah Aale Imran ۳:۳۰

he wants to control himself, it is very hard as if he were asked to eat up a mountain. But if he suppresses anger for the sake of God, the result is that he feels a sort of peace and then he says to himself: It is good that I did not say anything and did not hit out at anyone. May God save us! Sometimes an angry person tears up his clothes, sometimes he faints, gets paralyzed beyond treatment. But if he controls himself and .does not show his anger, it is like eating a tasty morsel

Second: A pure and selfless deed – O Muslims! If you have done anything for the sake of God, keep it secret. Do not tell about it to anybody. Do not say: Praise be to Allah! I have done a good deed. Sometimes you fool yourself by telling yourself: I am doing this so that others may be encouraged. You are fooling yourself. You are showing off. Hide it. God will make it apparent. God will make people praise it. Do not wish for it .yourself

Third: The pigeon. I told you to catch admonition. If anyone gives you any advice, do not turn away from it. Do not say: Who are you to advise me. Whoever and whatever he may be, may be elder than you or younger and weaker, may even be a greater .sinner. Hear and listen to his advice, whomsoever it may be

The fourth thing, which we asked you not

to disappoint is a beggar or anyone who asks from you anything, whoever he may be. .Do not disappoint and deprive him

The fifth thing from which you are asked to flee is backbiting. It is a corpse–a dead body. If you see that someone is about to be backbitten, run away from that meeting. Do not hear it. If you hear it, it becomes your duty to reject it, to reply to the backbiting, to reform, to restrain. Ask the backbiter to repent. Then what is better? (Before you are caught, run away from there.(۱

Every act of a human being has a spiritual effect. O Muslims! This foul deed of .backbiting is like eating a dead body which becomes manifest for all after death

!Legitimacy after one year

Haji Noori writes in Darus Salam that once a man backbited someone by saying to himself: This man is a burden for all, he is a parasite. Then in his sleep, he saw that there was a dead body before him and he was told to eat it. He said, "I did not eat even permissible flesh in the world, how can I eat a dead body?" He was told that he did eat it in the graveyard. So the poor person, for one full year, visited that graveyard daily to find the one whom he had supposedly backbitten to seek his pardon and be .absolved from the guilt. But he could find no one

How restless was his heart! You and I? Do we become restless

Layaliyal Akhbar, p. ۱۸۵ -۱

for absolvement even when we have actually backbitten someone? After one year, he saw the man who began by asking: Have you prepared yourself for sincere repentance? How strange! By coincidence, he had backbitten one who was among the friends of God. Good deeds also have spiritual effects. For example, this fasting in the form of withholding oneself from eating permissible food and to benefit from both physical and spiritual divine rewards. All this will be known at the hour of death. The Holy Qur'an says:

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ)

"Eat and drink pleasantly for what you did beforehand in the days gone by."(1)

The condition of those who weep for Husain and the weepers for fear of Allah is also similar. It causes heart burning due to shedding tears. Its spiritual effect (which is hidden) is happiness, gaiety, cheerfulness and getting drinks from the Pool of Kauthar as shall be explained in the next topic. Husain has said to the effect that the happiness of the mourner would exceed his grief.

The happiness of mourners is higher than their grief

It is written in the beginning of the book Nafasul Mahmoom with a chain of authorities quoting Kashaf-e-Haqaaiq Ja'far bin Muhammad as-Sadiq. The holy Imam was asked, "Where is you grandfather Husain now?" The Imam replied, "How small is your stature and how big is your question! His (Husain's) body is in the grave but his soul is right near those of his father, mother and grandfather near the Throne of Allah. His eye is on two matters:

1- Surah Haqqah ۶۹:۲۴

First on those who visit his grave and second: On those attending the mourning programs for him." Then he said, "Husain requests his grandfather, father, mother and brother to pray for the forgiveness of his mourners so that God may pardon them."(1)

Also there is a word for the mourners themselves: If the mourner knows how much reward is there for him from God, his happiness will be more than his grief.

Your outward, is your weeping and mourning whereas your inner is happiness as a result of God's grace and His favors, His rewards and His compensations. Ultimately there is a curtain over deeds. It should be so. A barrier must be there so that man may pass some days properly and then get the result.

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِى شَكٍّ مُرِيبٍ)

"And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt."(2)

Man fears his sins and God's wrath. He weeps but, at the same time, his interior is at peace,

(وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ)

"And whose hearts are set at rest by the remembrance of Allah;"(3)

You must have experienced that whenever you pray, supplicate, cry and weep, thereafter you experience a sort of happiness. Sometimes man himself feels that there is sweetness in the remembrance of Allah. When you extend your hands in supplication you place a crown of honor on your head; you become honorable.

۱- Nafasul Mahmoom, Qummi

۲- Surah Saba ۳۴:۵۴

۳- Surah Raad ۱۳:۲۸

.And then at a time, my dear, you degrade and lower yourself before Almighty Allah

I hoped to be the master so I chose to serve you. I desired kingdom, therefore I (worshipped You. (Persian couplet

Part ۲۵

point

(يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ، وَلا تَجَسَّسُوا، وَلا يَغْتَبْ بَعْضُكُمْ بَعْضًا، أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا؟ فَكَرِهْتُمُوهُ، وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ. يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.)

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a" sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful. O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most "(careful (of his duty); surely Allah is Knowing, Aware. (۴۹:۱۲-۱۳

Qur'an for the good of this world and the hereafter

Interpretation of dreams is a science, which does not reach one without divine inspiration and grace and it is beyond common people. Almighty God had granted this knowledge to Ibn Sirrin. He gave amazing explanations conforming to facts. Once a ,man came to him and said: Last night I saw a dream

which has made me restless and helpless. What is its explanation? In my dream I saw that I possessed both this world and the Hereafter but then I lost both. What a loss! What does it mean or show? Ibn Sirrin thought over it for a while. Then said, "Did you not have a Qur'an which you have lost now?"

That man replied, "Why? It is so. I had a Qur'an but for the last few days it is missing." Ibn Sirrin said, "This is what you saw in your dream. There is both this world and the Hereafter in the Holy Qur'an. If you want a pure life it is in Qur'an. If you desire a life of peace, security and comfort, it is in Qur'an. If you want to be at ease in your Hereafter right from the time of your death till eternity it is Qur'an. You lost the Qur'an and hence lost both this world and Hereafter." Then that man asked, "What should I do now?" Ibn Sirrin replied, "Just sit down. God is, after all Almighty." Before long there came another person who also had seen a dream but quite opposite. He said, "In my dream I saw that both the world and the Hereafter have been granted to me." Ibn Sirrin said, "The copy of the Holy Qur'an which you have found belongs to this man. Please give it to him."

Qur'anic Commands and worldly comforts

What I wanted to convey by relating the above dream was that you should

have connection with Qur'an. If you do so, both your world and Hereafter are fine. If you give up Qur'an, it means loss of both the lives, before and after death. The commands of Qur'an, which I have conveyed to you during the last few days about the calamities caused by the tongue are important also for your present worldly life besides the Hereafter. O Muslims! If you act according to the Holy verse:

(إِنْ جاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا)

"If an evildoer comes to you with a report, look carefully into it,"

And do not instantly believe any word which you hear and if you do not react recklessly at once and if you do not believe that word until you have made inquiries, then how much useful is it for the present world! How many troubles can be averted by following this divine instruction. Do not have adverse opinion about anyone. It is better for yourself. A man who thinks and imagines badly about others leads a life of misery. He even doubts his own wife. Can thereafter he live a peaceful life with that woman? He also thinks adversely about his children, his friends too. Bad opinion about others is a calamity, which destroys man's whole life.

Faultfinding is also prohibited in Islam. It is also harmful for your world. Mischief making and spreading scandalous news is harmful to yourself.

Imam Sajjad's words to a mischief maker

Once a man came to Imam Zainul Abideen and in a foolish gesture of sympathy, told him that in such and such gathering

such and such fellow has backbitten you, saying that Ali bin Husain is misguided fellow and an innovator. Curse of God on every false allegation maker and against whom! Against Zainul Abideen. The Imam, who was busy worshipping his Lord in a corner of his house, addressed that person. Summary: First of all, you are dishonest to that person about whom you have complained. A person spoke badly about me in my absence. You have no right to tell it to me and expose what he hid when he considered you honest and trustworthy. Secondly, you did not observe my respect by telling me a thing, which I did not need. Then the holy Imam said, "Did you not know that slanderers are dogs of hell. Tell that man we will die, our place will be the grave and the promise of Judgment Day has been given to us and Almighty God is the arbitrator between us."(۱)

Restrain yourself from the beginning

Another fact is that when a man hears backbiting, then if he is habituated, he is unable to restrain and he also begins backbiting. He finds out a defect in someone and tells it to others. Then both parties fall in a continuing prohibited matter. As a result, backbiting is easy to indulge in and it becomes so common that its wickedness wanes and even those religious minded people who refrain from adultery devour backbiting like sweetmeats.

They become habituated to it and see nothing wrong in it and it becomes a routine thing.

۱- Layaliyal Akhbar, pg. ۶۰۳

It is said: O parents! Do not speak badly in front of your children so that their respect may not vanish. Do not speak a lie in front of a child, do into give a false promise to him. If you have told your child: I am going to the market to buy sweetmeat for you, then do buy sweetmeats. If you do not bring it, the child feels that breaking a promise is an ordinary and easy thing and he also feels that lying is not so serious an offence. This is why backbiting becomes easy and common for the people. Consequently .everyone indulges in backbiting and no one prevents anyone from it

Pious looking backbiting

Sometimes one indulges in backbiting as a kind of piety. By so doing he puts a cap on his own head and on the head of people also. For instance, one comes to you, sits down, then takes somebody's name and says: How good a person so and so is, praises him for a while and then says: But alas, how much my heart is burning for him as he is not behaving nicely with his wife and children. The first words of sympathy and praise were a show, so that, thereafter, he may sting him and also boast that he .did not indulge in backbiting

Thus he added show-off to backbiting. It is a show of piety. It is, as if to say that I have a religious heart that is why I had to backbite

.one, to make allegation, to disgrace someone. He calls it religiousness and piety

The late Second Martyr says in Kashfur Reebah: There also is a sin of joining the sin of backbiting with the sin of show-off. After the Second Martyr, whoever wrote a book about backbiting has considered the aforesaid backbiting (joined with show-off) as a most dangerous sin. How fine is the supplication of Dua Makarimul Akhlaq. You recite: O My Lord! Make my tongue mention You instead of uttering a bad and shameless word, instead of backbiting someone, instead of disgracing or insulting a believer, (instead of attacking someone's honor.(١)

Too bad is a tongue, which can plant a tree in Paradise by saying, "There is no god except Allah", indulges in backbiting and thereby puts a few trees, which he had put to fire and burned them down. It is hoped that those who are present here will convey them to those who are not here and do not forget themselves. The Messenger of Allah says: By God in whose control is my life, (this is both from the Prophet and Amirul Momineen) faith does not become aright unless the heart does not become aright and the heart also does not become aright until this tongue is reformed.(٢) These three are always with one another: faith, heart and tongue. They are constantly attached to one another. If the tongue becomes right, the heart also gets steadiness and when .the heart is right, faith also becomes correct

Do not pride on one another

One more

Sahifa Sajjadiya, Dua: ۲۰ -۱

Safinatul Bihar, ۲:۵۱۰ -۲

of the very big calamities brought by the tongue, which derails man from the road of faith and which creates many spiritual troubles and a lot of social losses is to show pride to one another. One boasts and glorifies himself before others about anything. The more ignorant is one, the more boasting he indulges in. One of such prides is to be .proud of one's knowledge

How many books have I read, I am a philosopher, I am an expert in logic and history, who knows, more than me? Such pride makes him more ignorant than the ignorants. .It drives him to the lowest of the low places of Hell, where Balam Baoor had gone

(فَمَثَلُهُ كَمَثَلِ الْكَلْبِ؛ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ، ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا، فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ)

So, his parable is as the parable of the dog; if you attack him he lolls out his tongue;..." and if you leave him alone he lolls out his tongue; this is the parable of the people who (reject Our communications; therefore relate the narrative that they may reflect."(١

It is written that this man used to tell the truth. He was also a scholar, having twelve thousand students in those days, which is remarkable. Rather it is said that he was the one to write a book on Oneness of God. Such was this man. But how strange that this unfortunate fellow began to be proud of his knowledge with the words quoted above. In his

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١- Surah Araf ٧:١٧۶

opinion, he had obtained greatness by uttering the said words. But it is not so. Greatness is not obtained by reading. One does not get nearness to God without (worship and prayer, humility, courtesy, lowliness in fact.(١

You read all logics. O philosopher! What are you if you do not know what you want? What is the benefit if you did not recognize your weakness and extinction? At last, this man, Balam Baoor whose ignorance not only led him to pride, ego and disobedience of the legatee of Musa but, by and by, he began to tell Musa and his legatee: Who are you and whom am I! Woe unto such knowledge, which is not accompanied by Noor (light) of servitude and submission to Only One God. Finally he reached a bad end and .the Holy Qur'an likened him to a dog

Being proud of race is also ignorance

After the pride of knowledge comes the pride of race or lineage, which is referred to in this Holy verse. This verse shows the remedy of this spiritual illness. Such pride of race was much prevalent among Arabs, it is, perhaps, there even now. It is hoped that non-Arabs who should hold fast to the Holy Qur'an will come out of such ignorance to such an extent that you will never be proud of 'my family', 'my mother'. Let your .father be in his place. Give up all such superstitions

Harmful interruption is also prohibited

Showing pride over race is a calamity brought by the tongue, which causes trouble and harassment to Muslims. By one

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Mafatihul Jinan, pg. ١٧ -١

word spoken by you, which makes one restless you ignite fire in your own grave. By the way, when our talk has come upto this, let me remind you of some jokes, which .make others restless

On the whole, everything, which makes others unhappy, is prohibited. It is possible that by a joke you give trouble to others. For example one enters someone's room suddenly or shouts loudly at someone. Such foolish gestures prick like a thorn. The Holy Qur'an ordains that if you want to enter your own house, do not enter abruptly. It may frighten someone inside. If a joke or wit, lie or backbiting is harmful, it is all the more prohibited, that is, its impermissibility is twofold: lying and backbiting, and .harassing

Sinister effects of telephonic talks

They once lied on the telephone to a poor mother: You son has met with an accident and his body is at such and such place and it will brought at such and such time. The helpless mother got a shock and died. Though the one who had telephoned was .joking. Such joking without any thought of the harm involved therein is prohibited

It is quoted that a youth once went to his friend and by way of joking, told him, "I had gone to make inquiry. You have failed in your exams." That youth had no faith, which could have protected him. So he thought that as he has failed he has lost everything and his world has come to an end. I have heard

that this youth of seventeen or eighteen years of age swallowed some tablets and died. Thereafter, it was revealed that, that fellow had only been joking. Even if it were true, it was prohibited to talk in this way.

Then how about a lie? I say: O young man! Suppose your friend had failed. Even then you had no right to come to him suddenly and say it. According to the Shariat, you are a security to your friend's blood. But you participated in killing a Muslim. Such jokes, which are harmful and shocking are also the calamities brought by the tongue.

God created all from a father and a mother

This command, which Almighty Allah has issued is an essential part of the knowledge concerning man. O Man! Know thyself.

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

"O you men! Surely, We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware. (۴۹:۱۳)"

"We created you from one man and one woman", father and mother. Adam and Eve. Now since the number of men and women is very big and as they are bound to live along with one another, distinctions are necessary. A gathering of millions and billions who have to deal with one another must be differentiated or distinguished so that there

may not be any doubt about recognition. If there is no distinction, confusions may arise. Suppose one's name is Zaid. Is he an Arab or a non-Arab, is he a resident of a city or he is a tribal, from which city is he, which area, which family. If these distinctions are not available then how will you find out the Zaid with whom you have .'made a deal. The word used in the verse in 'Sho'b

It means big classes. Whether one is a dweller of a city or is a villager or Bedouin. Is he from Persia or is he a Turk or an Arab. Every one of them has further sects. If you have become one who knows mankind, you have understood that all of you and us are originally from one father and one mother and then became various tribes and from every tribe different families: O Arabs! And O non-Arabs! O Turks! These names are for disguising, not for taking pride. No Arab should say: Where am I and where a ".non-Arab. No Turk should boast "Where am I and where an Arab

Such pride of ones tribe over another tribe also brings haughtiness with it like the Bani Israel who think that they are higher than the entire mankind. They claim to be rulers over the whole mankind; that since they are the children of Yaqub, kingship is only their right and that all other people are their servants or slaves. Only they are

!free. This is the aim and object of their religion

So much so that God made them disgraced and they became unable to obtain leadership. I am hopeful that, God willing, they will never be able to raise their heads. Otherwise, how many troubles and mischief would they create? They believe that ruling the world is only their right. The Holy Qur'an gives them a realistic reply: What are these claims? After all the origin of all of you and us are Adam and Eve. There is no high and low among us except from the angle of piety and righteousness. Those who .are more pious will refrain more from sinning and so only they are better

Disbeliever's insult Bilal, the Muezzin of the Prophet

The muezzin (announcer of call for prayers) was a black Abyssinian slave. He was thin and his tongue did not work properly. Instead of 'Sh', he used to pronounce 'S' and said: As-hadu anna muhammadar rasoolallaah. When idols were broken in the Ka'ba after the conquest of Mecca, in spite of the enmity of Abu Lahab and Abu Sufyan, the Holy Prophet asked Bilal, "Go to the roof of the Ka'ba and announce 'there is no god "'except Allah

Bilal went there, placed his hand on his ears and recited the call for prayer. Of course his voice was not very melodious. When his voice was raised once, the cursed Utbah said, "Had Muhammad no one else? He sent this black crow up who makes such a ,noise." Another fellow came out and said

Thank God my father died last year and did not live to hear this crowing." Abu Sufyan" said, "I do not say anything. I am afraid God of Muhammad may inform him and we may have to face trouble." But Jibraeel informed the Prophet about the whole episode and he called all of them and said, "You said like this and you said like this." Then he :recited this verse

(إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ)

Surely, We have created you of a male and a female, and made you tribes and" families that you may know each other; surely the most honorable of you with Allah is "(the one among you most careful (of his duty); (۴۹:۱۳

What you are saying are not the criteria. Do not say that I am pious and that person is not. "How do you know he fears God more? Be more away from sins. It is the measure of piety. Abstaining from sins, nearness to God, selflessness and sincerity are the .criteria

Abbas and Shayba show pride to Ali

Before the arrival of Islam and during the early years of Islam, one of the difficult tasks was to supply water to the Hajj pilgrims. Those who lived in Mecca, used to supply the water of the Zamzam spring. Those who were somewhat near Taif used to fetch water from another spring from a valley called Leemoo. But in the Hajj season it ,was hard to arrange water for such a large number of hajj pilgrims

especially in Mina and Arafat. Before the advent of Islam, Abbas, the Prophet's uncle had accepted this respectable job of supplying water to Hajis. Shayba was holding keys of Ka'ba and was in charge of its construction work. Both these persons, Abbas .and Shayba, used to show their pride before Imam Ali

I have said several times that these vain thoughts were no criterion of nobility in the eyes of God. For example: I am an orator, I am a propagator, I am the president of the meeting, I am a reciter of Qur'an, I am a good reader of books, I am a writer, I am a whole-night worshipper. These 'I's are all vain. It has not the slightest value in the .sight of God

We look to the interior of the deeds. We do not see the exterior and the words. ((Persian couplet

(This couplet is the translation of a tradition of the Holy Prophet.(١)

The Second Martyr has quoted in Asrarus-us-Salat. What is your heart, what does it want? O the one who climbs the pulpit! How much meekness and courtesy is there in your heart? Talking from the pulpit is no criterion. What kind of relation is really there between the speaker's heart and Almighty Allah? God does not look at this type of talking. He does not look at the pulpit. It is the people who look at the exterior. God, Who knows all hidden things, looks at the state of the heart of the speaker. Does he

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١- Asrarus Salat, pg. ١١٠

want to make a show of his oratory or he truly and sincerely intends to draw people towards God? Does he desire his own prestige or does he long for making the sinners return to God and repent? So the divine attention is to the heart, not to the tongue. Let .us leave it here

O Abbas! You say that you have the honor of supplying water to the Hajjis, which Ali does not have! O Shayba! You boast that you possess the key of Ka'ba which Ali does not posses! But Ali has faith. He is a struggler in the path of God. Ali is the one who does not care for his life in the path of Allah. You are comparing yourselves with Ali by !such measures

(أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَجَاهَدَ فِی سَبِيلِ اللَّهِ، لا يَسْتَوُونَ عِنْدَ اللَّهِ، وَاللَّهُ لا يَهْدِی الْقَوْمَ الظَّالِمِينَ)

What! Do you make (one who undertakes) the giving of drink to the pilgrims and the" guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the (unjust people."(١

Such prides are all wrong, as taking pride in once race is wrong. O intelligent! In this Supremes Court, nothing is accepted except the fear of God in hearts. What is the state of your heart in relation with God? How much does your heart show tenderness and how

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Surah Tawbah ۹:۱۹ -۱

much humility does you heart show before God? The one who is lowlier before God is more graceful. What is noteworthy is that the one who is really and truly righteous never becomes proud or egotist except when he has to prove the truth or pull down .falsehood. Here is an interesting story for you

The words of Imam Hasan were no boastings

You must have heard that when Muawiyah captured Iraq through intrigues and Imam Hasan made a treaty with him in helplessness. Muawiyah went on the pulpit in the Jama Masjid of Kufa and insulted Amirul Momineen. At that time Imam Hasan told :him

O the one who remembers Ali and speaks ill of him before me, I am Hasan. My father is Ali bin Abi Talib. You are Muawiyah and your father is Sakhar, that is, the one who, till the last years of the Prophet was the flag-bearer of the polytheists and unbelievers .and had fought with the Prophet

My mother is Fatima and your mother is 'Hind' that very woman, who was shameless and so brazen that she chewed the liver of Hamzah, the uncle of the Prophet and cut .off his nose and genitals, and hung them around her neck

My grandfather is the Messenger of Allah and your grand father is Harb. My grandmother is Khadijah, the mother of the faithful and your grandmother is Fateelah .((who was among the openly practicing prostitutes

Then he added: May God curse everyone of us and yours who is more shameless and whose lineage is lower and whose disbelief

.is older and whose hypocrisy is greater and whose entitlement to Islam is lesser

The audience roared and exclaimed, "Amen!"(۱) You may also say: Amen. O Lord! .Multiply your anger on Muawiyah and the entire Bani Umayyah

The above words of Imam Hasan were for establishing the truth and for defeating falsehood. It was neither pride nor boasting. In fact, he disgraced Muawiyah with these short utterances so much that Muawiyah came down from the pulpit, very shamefully withdrew and went away. Know that, in the sight of God, words are not the criterion. Measure is God-fearingness. More righteous more dear and near is he .or she to God

Words of Imam Sajjad before Asmai

They have quoted from Asmai: Once, in the Masjidul Haram (Great Mosque of Mecca), I heard a heart-rending voice. I went near the Ka'ba and saw that, in Hajre Ismail, my master, Imam Sajjad was weeping deep-heartedly holding the curtain of Ka'ba. He :was praying

O the One Who answers the supplications of the helpless in the dark nights – O the One Who wards off all restlessness – Your guests are asleep around Your House. Only You are awake, You never sleep – O the Eternal Self-existent, Who never ...sleeps

Then his voice felt silent. After a few moments he again began to recite these heart-rending stanzas: O Lord! Who is more guilty than me? Who is more denigrated than me? Which of the servants committed more crimes than me? O God! Will You, after all burn me in the fire? Then what will happen

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Muntahaiul Amal, vol. ۱, pg. ۱۶۷. Events of Imam Hasan -۱

to my hopes? What about my fear? You Yourself have promised that You will not disappoint one who puts faith in You and who hopes from You. I hope that You will forgive me. Your pardon is the object of my hopes.(۱)

Asmai says: Then I did not hear my master's voice. I went near him and found that he is Zainul Abideen Ali Ibnul Husain; and that he had fainted. I placed his holy head in my lap. My tears fell on his radiant face. He opened his eyes and asked, "Who is it?" I said, "It is Asmai, your slave. O my master! Your honor! And so much weeping and wailing! You are so pious, so chaste and faultless. Your grandfathers are the intercessors. O my master! You belong to the family about whose purity God sent the Verse of purification." When I said this, the master said, "Leave these things please. Don't you know that God has created Paradise for everyone who worships Him, anyone who is righteous, be he or she even a black slave. Hell is also created by God for every sinner even if he belongs to the noblest of tribes on earth.(۲)

The noblest is Quraish. The Messenger of the last era Muhammad also belongs to this tribe of Quraish. These races and lineages are of no importance. Do not say: I am a Sayyid. Be whatever you are. Yes, a good tiding has come for a Sayyid Fatimid, provided his lineage is correct

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۱- Biharul Anwar, vol. ۱۱,pg.۱۸

۲- Biharul Anwar

and, finally, he dies with repentance. On the Day of Judgment, intercession first reaches the Sayyids but not if their deeds are bad. It is not like that. In Islamic laws there are no exceptions. Every rule that is for the common people is also for the Sayyids. There is no difference. Just as a common man should pay Zakat and Khums so also should a Sayyid. It is so about every obligatory duty also, as well as about the .prohibited misdeeds

If a Sayyid, God forbid, indulged in adultery, he will not be differentiated from others. He will also be given a hundred lashes, not that, as he is a Sayyid, there should be some leniency. There is no difference in the commandments of Allah. In short, Imam Sajjad said, “Leave me alone. Hell has been created for every sinner even if he is a ”.Quraishite and belongs to the noblest lineage on earth

Thereafter he recited this holy verse: Tomorrow, on the Day of Judgment, no one will be asked: Whose son are you? In the Highest Court of God, there is no place for such questioning. They will not ask who your parents were? Did you belong to a noble family or a common one? These things belong to this world. These are mere delusions. The questioning there will be: Who is your God? Who is your deity? Whom did you worship? Whose word did you accept? Which religion you followed? Who was ,your Imam? Ali, Hasan

Husain…the Husain! Since you remembered them all your life, it is hoped that the one .whom you remembered will come to your help

Part ۲۶

point

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. قَالَتْ الأَعْرَابُ آمَنَّا؛ قُلْ: لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلْ الإِيمَانُ فِي قُلُوبِكُمْ، وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا، إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

O you men! Surely, We have created you of a male and a female, and made you" tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware. The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, "(Merciful. (۴۹:۱۳-۱۴

We created you from one man and one woman, that is, Adam and Eve. So you are not .different from one another

These differences, which are about branches and families are for recognition so that man, in social living and dealings with one another may not fall in doubts. When there is no proper recognition, it makes things difficult. So the distinction or variations, which God has made about tribes and sections etc. are for recognition, not for taking pride in them. The

Arabs say: We are Arabs, where we and where the non-Arabs? Or the non-Arab .retorts: We are non-Arabs, we are higher. Both are wrong

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ)

Surely, the most honorable of you with Allah is the one among you most careful (of" "(his duty); (۴۹:۱۳

That which you are taking as measure or criterion, for example, being Arab or belonging to such and such tribe, all that is wrong. In fact, the true criterion is .righteousness or piety

All are from same father and mother

Some commentators of Qur'an have shown another probability that "of a male and a female" refers to every person, not to all. Both are right as they mean Adam and Eve. However, more probable seems that "We created each and everyone of you from one father and one mother". All of you are, from this angle, equal and like one another. There is no difference between you. To make it clearer: Be you an Arab or non-Arab, .be a Lor or a Turk, a villager or a city-dweller

Be whatever you like either a disbeliever or a believer, doubtlessly you have been ejected from passages of urine. Keep aside all pride and prejudice. One who has passed through this unclean path, how can he take pride in himself? Where is 'my honor', 'my family', 'my relatives', 'my lineage'? Perhaps what the holy verse hints at ?is that one should never be proud. Just think from where you have arrived

It is mentioned in Usul al-Kafi that Imam Zainul Abideen said, "Strange is a man

who is proud and thinks oneself high and claims to be honorable and respectable whereas yesterday he was semen and tomorrow, when he dies, he is to be a foul-smelling corpse!"(۱)

Nocturnal emission reminds one of his origins

The late Haji Noori has, in the first part of Darus Salam, mentioned sixteen benefits of the dream. One of them is nocturnal emission. Another benefit is getting harmful substance out of the body, which keeps the physique safe, because, if it remains in the body it is likely to result in illness and trouble. When he awakes, he smells that foul odor which reminds him of his initial state. How strange! Was I like this in the beginning? Had it been so that a man may not have ejaculation and was the semen to reach the womb directly, without being shed out, he might have hardly looked at himself.

Almighty God, through His far-reaching wisdom and strategy, ordained it so that, sometimes, the semen should, unintentionally drop on man's clothes so that you may remember your initial state of being. Leave aside all pride. The foul smell which you now smell is you yourself. Was it otherwise? At first he was a foul-smelling semen and at the end? Even if his grave is opened after a hundred years, nothing is seen except dust. Had it not become dust he would still be giving out terribly foul smell. What are you but a handful of dust? Finally only dust. The holy Imam says, "Fist semen and finally a corpse. Of

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۱- Usul al-Kafi ۴:۱۱

what one is to take pride in?" Say: Wealth is ignorance. It is really so, wealth is indeed ignorance. If one reaches the truth he never takes pride in lineage, wealth and .beauty

O poor woman who is proud of your beauty! A single microbe of malaria can change your face. This beauty is borrowed or artificial. Do not be deceived. Look at its end. Pride in wealth and possessions is also same. However wealthy you may become, you will not be wealthier than Qarun. Many strong men could with much difficulty lift the .(keys of his treasure (not the treasure itself

(إِنَّ قارُونَ كانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ، وَآتَيْناهُ مِنْ الْكُنُوزِ ما إِنَّ مَفاتِحَهُ لَتَنُوءُ بِالْعُصْبَهِ أُولِى الْقُوَّهِ)

Surely, Qarun was of the people of Musa, but he rebelled against them, and We had" given him of the treasures, so much so that his hoards of wealth would certainly (weigh down a company of men possessed of great strength."(١

?How vast what his treasure? What happened to Qarun's wealth

(فَخَسَفْنا بِهِ وَبِدارِهِ الأَرْضَ)

(Thus, We made the earth to swallow up him and his abode..."(٢"

He went down in the earth himself along with the wealth as if it was nothing at all. Now what about the property about which you say that it is my property, it is my park, my machinery? Greatness of man is due to his God-worship and righteousness. If man reaches the station of God-worship and, in fact, becomes Abdullah (God's .servant) there is every grace in his wealth

Such a

p: ۴۸۹

Surah Qasas ۲۸:۷۶ -۱

Surah Qasas ۲۸:۸۱ -۲

grace, which will never end. O the one who wants to attain real grace; be a slave of God. This is grace, greatness and real honor. The pride of Ali bin Abi Talib was only that he was the slave of the Lord of the worlds. Slave and servant of God Almighty. No other state can ever be imagined to be higher than it. This is the capital of grace. The one who is more slave-like before God, greater is his grace and honor. God knows .well where to give grace

You do not know. In your imagination, wealth and property is the cause of grace or good luck whereas they are to vanish and end. Neither name nor fame or status. All this is playthings and vanities. Man's grace and greatness is his piety and righteousness. That is why God informs you: O those who believe! Put aside all these things. Do the deeds which may make you righteous and which may take you nearer .to your Lord

Slave, yet God's friend

It is written in the explanation of this holy verse that once they wanted to sell their slave. A customer arrived. The slave announced in a loud voice: Anyone who wants to buy me, may know that I have one condition. My condition is that I must be allowed to perform prayers five times day. I must be freed to perform my prayer behind the Prophet. At last a buyer accepted this condition and he bought the slave and allowed him to

be free to perform all his five daily prayers behind the Prophet in the Prophet's .mosque. Days passed in this manner

Then the Prophet did not see that slave in the mosque. So he inquired about him (It is desirable to inquire if a social man is not seen for some time) and was told, "O Messenger of Allah! That man is ill." The Holy Prophet said, "I want to visit him (though a slave in those days and in that society was quite valueless)." But the Prophet looks at his interior. His exterior is that of a slave but internally he was a friend of God. So the Holy Prophet went to his place, sat at his side and talked nicely with him to make him .happy

Then after another two or three days, the Holy Prophet inquired about that slave's health and was informed that he was on his deathbed. The Holy Prophet said, "Let us go to him." So they went to that slave's place and finally the slave died. The Holy Prophet did not entrust his dead body to anyone. The Prophet himself washed the body, covered him with shroud cloth, offered prayer on his body and then buried him. In short, he behaved in such a nice manner with that slave that some of the emigrants and helper companions of the Holy Prophet said: The Holy Prophet has done so much for a slave as he has not done even for us though we have

served the religion so much and we are in the first rank in this matter. He has done so much for a black slave! The Prophet heard such talks. At that time Almighty Allah :revealed this Holy verse and the Prophet recited it to them

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ)

O you men! Surely, We have created you of a male and a female, and made you" tribes and families that you may know each other; surely the most honorable of you "(with Allah is the one among you most careful (of his duty); (۴۹:۱۳

A slave or a slave girl are no different from freemen. White and black skins are equal .in the sight of God

The Holy Prophet told quite unequivocally in the sermon of the Farewell Hajj: Muslims have no distinctions. An Arab has no superiority over a non-Arab, nor a white over a .black.(۱) Never look with contempt at one as he is a slave or a black man

You have bought a slave, not created him

He is called Maula (slave). I have bought him, not created him. Have you created him? God has created him just as He has created you. The only thing you did is that you spent money and bought him. All this is a fabricated lie. It does not alter the facts. In fact there is no distinction between you, O Master! And him (this slave). O Lady! What is the difference between you and the maidservant working in your house

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Tafsir al-Mizan, vol. ۱۸, pg. ۳۶۳ -۱

as a matter of fact? Outwardly, you are wearing costly, new clothes whereas she wears old and cheaper ones. But you should look at the interior. In the sight of God, the criterion is something else. How many slaves and maidservants are dearer to God than the owners of these servants. This is the Day of Judgment, which raises the .lower high and makes the high low

So no one must be proud

Therefore it is better if we do not forget this verse of Qur'an. During our entire life we should not be proud, even compared to a disbeliever who says: I have faith. Faith means God-worship. It is all lowliness and humility. To say with pride: 'I am God's .servant' is not correct? It is not God-worship

Marriage of Safiya with Miqdad

With a view to make Muslims remember, till the Day of Judgment, the said meaning and to make them understand that all are equal and that class distinctions are meaningless, the Prophet once went up the pulpit and announced the marriage of Safiya who was the daughter of his uncle Zubair bin Abdul Muttalib (she belonged to the noblest family of Quraish among the high ranking Bani Hashim) with black slave, .Miqdad bin Aswad

He did so that, till the doomsday, all may know that 'his tribe' and 'my family' etc. are vain thoughts; that only righteousness is the criterion. Give you daughter to anyone you like but see that, first of all, he has righteousness or not? Does he perform prayers regularly or not? Do not look at

his family, name or fame. Even today you see that this looking at the interior is the problem. The problem of white and colored is still there. This is ignorance. These unfortunate ones do not have the light of Oneness of God, knowledge of God, the real knowledge and intelligence. The shining show of their lives must not dazzle your eyes .nor their arts, sciences and industries

The engineering craft of the honeybee without tools

These are not the signs of man's humanity. Animals also compete with humans in arts and crafts. But this industry is not ever advancing and not moving towards perfection. Look at this honeycomb. In which college of engineering did these bees get training? Is the house (block of the honeycomb) bigger than a pea? Its length and width is almost same as that of a date seed. It has six sides, so clearly made. Are they holding a compass in their hands? Just find out an engineer who has graduated from an engineering college and who can with his fingers make such a block as the honeybees .do, having two acute and two obtuse angles. They won't be able to do it

I would like you to know: These crafts are nothing that they can be made a criterion of humanity and civility. About today's industry and workmanship, we hear that they know what is underground; that here is a stream of water and here is an oil well. Hud Hud (woodpecker) also knows. It is written in relevant books: Almighty God has granted an

extraordinary sight to this bird. It can know where ground water is. Man knows this after a lot of study and with a number or means but this bird is able to know more and better without instruments. The real knowledge is other than these sciences and industries. It is sufficient to say about the ignorance of this community, which says that blacks have no right to participate in government and community affairs. Can any ignorance be higher than this! Why? For what offence? Because his skin is black. You, the one whose skin is white are a ruthless, inhumane and unjust oppressor. How are you higher than him? Is your wisdom greater than his? Is your knowledge and ?perfection more? Do you know the truth more? Are you having more divine virtues

(إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

"(Surely, Allah is Knowing, Aware. (۴۹:۱۳..."

God knows everything. You are ignorant of the reality. You see only the exterior and then give such false judgments. God looks at the real thing and gives true news. He says: All of you are equal like one another – alike. The one who is more God-fearing, more pious and cleaner, more humble, more obedient to God is in truth, more .graceful

Intercession of the righteous on Judgment Day

The summary of a narration noted in volume ۳ of Bihar is that, on the Day of Judgment, a voice will be heard from the Source of Majesty: O People! You fixed ranks of grace and honor on lineage, race, wealth and beauty. We have also fixed

righteousness the criterion of gracefulness and honor. You acted in the world on the basis of your own standards and took pride in the said race, wealth, name and fame. .All of you acted on this basis

What you did not do was to see who has righteousness for honoring him. Now today is the day on which I act according to My criteria. Then comes a voice: O Righteousness people! Get up. O those who were God's servants indeed! Rise up as your grace is to be manifested this day. According to the narration, every one of such righteous people will intercede for communities as big as Rabeeah and Mazar (two largest tribes in Arabia).(۱) God will multiply their honor. One of the wisdoms behind intercession is the manifestation of the grace of the intercessor. Hence the .intercession of Husain in the highest of all, which, we hope, will reach everyone

Bani Asad arrives in Medina

We will speak about faith and Islam and the circumstances of the revelation of the holy verse afterwards. The tribe of Bani Asad, whose population was apparently big, got up, took up their means and arrived in Medina and remained there. Greedy Arabs arrived and said: We want to become Muslims. They accepted Islam and stayed in Medina. They filled up the city of Medina. A number of them struck tents outside Medina and lived there. Every morning and evening, they came to the mosque and stayed with the Prophet saying, "O Messenger of Allah! We are different from

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۱- Biharul Anwar ۳:۲۷۱

all other tribes. Others submitted under pressure after wars and we did not resort to fight but have arrived ourselves willingly to become Muslims. Everyone else had come alone but we have come with our women and children and our belongings. Please ".include us in sharing the war booty

This shows with what thinking they had become Muslims. In short, they created a sort of trouble for the Prophet. This verse, which I want to recite, refers to this group and so that all may know, till Judgment Day that what the Muslims who come later on and say: "There is no god except Allah, Muhammad is the messenger of Allah" and offered prayer, have an apparent or outward faith. This expression of faith is only on the tongue. There is nothing in the heart. It is of no use after death. As it was related only to the tongue, it has vanished. Does a man not lose his tongue after his death? Everything else also which is merely on tongue goes away. But what is in the heart or .soul stays forever

(قَالَتْ الأَعْرَابُ آمَنَّا)

"(The dwellers of the desert say: We believe. (۴۹:۱۴"

.These Bedouin Arabs arrived in Medina and said: We are believers

(قُلْ: لَمْ تُؤْمِنُوا)

"(Say: You do not believe... (۴۹:۱۴"

Say, you have not put faith. Is faith a joke? Is it merely on tongue or it is with ?devotions

Faith is the awakening of the heart

True Faith is a divine light hidden in the heart. When did they believe truly? Yes, they .say: We have submitted

So there is a difference between Faith and Islam, (between faith and submission). Islam means apparent acceptance, that is when they are told: Say "I witness that there is no god except Allah and I witness that Muhammad is the Messenger of Allah", they utter so and also say Judgment Day is truth. You must offer prayer, observe .fasts in Ramadhan, and go for Hajj also if possible

Surely they accepts all this. That is very good. This is Islam, which is like the skin. Its keeps the body clean and makes one eligible for marriage, inheritance, and protection of life, wealth, property and honor. It is allowed to give them daughters, and to take daughters from them in marriage. Even when he dies, his relatives inherit from his property and he also gets inheritance from others. These rules are related to the confession by tongue, even if he has no faith in the heart. But if he dies in this state or .condition, he has no benefits in the Hereafter

Woe if one becomes a Muslim due to some greed. It also happens sometimes that a young boy intends to marry a Muslim girl. She says: I will not marry you until you become a Muslim. The boy says: All right, I become a Muslim. He takes that girl too. This marriage is also valid. His Islam also is good for this job. But if death comes to ,him, it is not known what will happen. This Islam

which was for getting a girl will be accepted and admitted in the society of Muslims. But this not the faith for which the Holy Prophet had arrived. The faith desired by the Holy Prophet is that man's heart should know Allah. His interior should have fear of God. He must be afraid of the accountability on Judgment Day. Only verbal utterance .of the words: The Hour will arrive, no doubt therein," is not enough

He must, from his heart, believe in: "The questioning of Munkar and Nakeer in the grave is truth". He must truly realize and know that dreadful things are ahead. Until this thing does not exist in one's heart, hundreds of verbal utterances are of no use. This is Islam. But until there is true belief in Paradise, Paradise is not attainable. Faith in Paradise is different from Islam. Faith in Paradise means that the heart must long for the reward of Allah and strive to attain it in a serious way. O friend! If you have a strong desire to build a palace; you work for it with or without saying, "I want a palace." The deep desire in your heart makes you work for your desired thing. But if he does not work for a thing he will not get it even if he calls for it a hundred times .with his tongue

If one says only with his tongue that Paradise is true, he does not go to Paradise. Hell is true. Does he

escape from fire? What is required is belief in Paradise and hell in heart, not only on the tongue. In other words, on the tongue and in the heart, both. Islam means tongue. Faith means heart. God is present everywhere and sees everything. “He is with you wherever you may be.” This is Islam. Faith is that the heart should develop a condition whereby even in his house he says: God is present everywhere. If there is an opportunity of sinning and even if there is no deterrent. There is a fear in his heart, which says God is Omnipresent. A kind of light (Noor) is created in his heart whereby .he sees that God is present everywhere

Faith has not yet entered your hearts

The Arabs say: We have believed. Say: You have not yet believed. But say: We have accepted Islam. Faith has not yet entered your hearts. If faith has entered the heart it must show some signs. It is not possible that real faith be signless. Fear and hope are two solid pillars of faith. It is impossible that there is Faith in heart but man does not fear divine punishment. At a thought of sinning, he does not tremble due to what is to happen on Judgment Day. It is not possible for the faithful not be eager for divine reward and Paradise. He will run after every good for buying Paradise, for building Paradise, for making arrangements for the Hereafter. If you see one who has become cold and lazy, know for

.sure that faith has not entered his heart

They did not come up for jihad

The same Arabs who said: We are believers, when the Holy Prophet called upon them to participate in the battle of Hudaibiyah they turned back. Those who said: 'We are the faithful' did not arrive. This shows that Jihad requires Faith. It also required spending money in the path of God and even sacrificing ones life. Unless the noble aim is not in one's mind, how can he give his money? Anyone in whom you see that he finds it difficult to spend in the cause of God, know that his faith is weak. If he does not .spend at all, then know that he has no faith at all

Therefore, He says: If you obey the orders of Allah and His Prophet, He will not decrease anything from your reward. O Arabs! O Bedouins! O the ones who claimed to have faith! We also tell you that you still do not have sincere faith. If you do act according to faith sincerely, then you should obey the commands of God and His .Prophet. Your reward will not only not be decreased but you will receive it multiplied

A deed done for God is not little

If a man does anything, and if it is for the sake of anyone or anything other than God, then its reward is less as it is perishable. Any work which you do for getting its reward or recompense be it trade or any other job like farming, industry etc. every work which is other than a

deed for God, its reward is less because everything is perishable. It lasts only upto the brink of the grave. You may do an extraordinary work for anyone, it will end at the .time of death

But if one works for the sake of Only One God, its reward will be full and perfect. It does not end with the arrival of death but death is the rising time of the reward of God. Now, pay attention to the meaning of this verse: O Arabs and non-Arabs! If you come and do the work for God, if your faith is in God, if your deed is for God, if your expense is for Allah "He will not diminish aught of your deeds." You will get the reward without any cut or decrease in it. Not only this, Allah will also multiply and increase it. .Here there is no decrease as it is forever

Between Yazid and Husain

Yazid followed Satan, desire, lust and greed. How long did its reward last? He remained for three years after Husain. He desired happiness and governance. This unfortunate fellow ruled for only three years. Thereafter he went to hell with his .wretchedness

Husain also did a deed or dealing, but with God. "He will not diminish aught of your deeds." Allah also, for any reason, did not belittle his deed. He granted an unending and unlimited reward. Now Husain is Sultan (the king). O gentleman and ladies! You know that Husain is the king of the world of grave and

the higher one. We must not forget. Forty years ago a noble gentleman from Shiraz said: We some youths of about ۱۸ to ۲۰, were holding discussion sessions. Once it was the turn of one of our friends whose father was Husaini. We went to his house for holding a mourning meeting for Imam Husain too. After sometime, this friend of ours fell ill and died. His death shook the ground beneath our feet. After sometime, I saw him in my dream. He looked very happy and pleased. I told him, “O my friend! You went away and made us grieve very much.” He replied, “Why do you grieve? I am at rest, in peace and pleasure. I am free from worldly anxieties and troubles. So you too should feel happy. You must also think of this eternal life, and should not worry as to ”.why I died

I had heard, that if someone undertakes washing of a body of the deceased, it (the body) replies to any question, which is asked to it. I held his hand and said, “I will not release your hand until you tell me what all you went through after your death.” The body trembled and replied, “Please release me. It is not worth telling.” I said, “Then please tell me the gist of what you have understood so that I may also follow the things which you did not know in the world and have understood now.” He replied, “We did not know and

recognized Husain in the world. We understood and knew here what a kingdom Husain is having here in the affairs of this eternal world." It amounted to the same sentence, which I had spoken, that is, God's reward is different from the reward of Satan, greed, desire and passion. Whoever deals with God is never in loss. His reward .is both full and perfect. Of course it has ranks. Husain's deal with God was different

Part ۲۷

point

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا، وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِی سَبِيلِ اللَّهِ، أُوْلَئِکَ هُمْ الصَّادِقُونَ. قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِکُمْ؟ وَاللَّهُ يَعْلَمُ مَا فِی السَّمَاوَاتِ وَمَا فِی الأَرْضِ، وَاللَّهُ بِکُلِّ شَیْءٍ عَلِيمٌ)

The believers are only those who believe in Allah and His Apostle then they doubt not" and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones. Say: Do you apprise Allah of your religion, and Allah knows what is in the "(heavens and what is in the earth; and Allah is Cognizant of all things. (۴۹:۱۵-۱۶

Sit at the bank of a river and observe the passing of life

Amirul Momineen says, "How fast the hours finish days and nights?" (Morning, noon, midday, afternoon and night). Again another day. Days and nights pass so swiftly. How fast! The days complete a month. How fast indeed? (Sometime ago they were saying: it is the first of the holy month of Ramadhan. Today they are saying: This is the last Friday of the month of Ramadhan). Days are completing the months so speedily and months finishing the

years so fast and years also are equally speedily and ending our dear life spans. Just sit on the bank of a river and look at the passing of life. What night is it today? Today is Friday eve, the last Friday of the holy month of Ramadhan. One day we had said: It is the first Friday. Today we are saying it is the last. A day will also come which will be the last Friday eve of our life. As today is also the last Friday of the holy month let us all .keep death before our eyes

How fast are the hours of the day, how fast are the days in the month, how fast are" (the months in the years and how fast the years in a life."(١

Gifts for the dead on Friday eve

A story is quoted in Sabzwari's Masabihul Qulub from a pious person who said: In the graveyard of Yazd, during a Friday eve, I saw in my dream the conditions of the dead in their graves (their Barzakh lives). Every dead one had received a gift and they were pleased with various gifts of eatables, drinks and costly robes suitable for them. But, among them, one person was seen gloomy and empty-handed. I became sorry to see his condition. So I went to him and asked, "What is your condition? Who are you and why nothing has reached you?" He replied, "These souls which you are seeing are .from Yazd. Today is Friday eve

The living relatives have made charities

Nahjul Balagha, Sermon ۱۸۷ -۱

so all these persons are happy. I am an helpless alien. I am not from Yazd. I am from such and such city. A few years ago, my family and I were passing through this area, I fell ill en route, died and was buried here. I had no children. My wife spent my belongings and after sometime, took another husband. After marriage, she has forgotten me totally." I told him, "If I can do anything for you, I am here at your ".service

He gave me directions and said, "Her husband is in such and such market of ironsmiths, at such and such shop and his house is at such and such place." (The dead .(are more or less aware of the condition of the living and know about them

After rising up, this gentleman goes to the indicated place and finds out the house of the wife of that dead man. She asks from behind the door, "Who is it?" Then he asks, "Is this the house of such and such ironsmith." She replies, "Yes." He asks, "Has the owner of this house married the wife of a dead person named so and so." As he mentioned the name of the deceased who was not known here to anyone, except the woman. She asked, "How did you know the name of this person who is dead? Yes, I was his wife and she tells him what had happened after his death." That man explains, "Last night which was

Friday eve I saw this helpless man empty handed and gloomy among all other happy .dead persons

He gave me your whereabouts. So I have come here to convey to you the complaint of your ex-husband as to why you do not remember him now?" When I told her this, she wept and said, "He says the truth. In fact, I have forgotten him. Ever since I took another husband, I have not donated anything (for his benefit in the other world). Please help me in this matter." I said, "I am at your service." She took off a golden chain from her neck and handing it over to me said, "Please sell this and utilize its proceeds in whatever charity you may think fit for the benefit of my late husband." I took that necklace, went to the market and sold it. From its sale proceeds I fed some hungry people and clothed some poor. Next week, on Friday eve, I saw that this dead person is, in his Barzakh life, happier than all other dead around him; that his gifts and presents are higher than those of others. When he saw me, he prayed for me and said, "May Allah grant you a good reward. I had to feel inferior among all here but now ".through your mediation, I am happier than before

What I want to convey is that do not forget the dead on Friday eve so that God Almighty may reward your late parents on this

.Friday eve

Sign of Faith

The summary of the past discussion is that Islam consists of two witnesses by the tongue but Faith is to believe from the depth of heart and to understand by mind and to have both hope from and fear of Almighty Allah. The result of Islam is purity of body, legality of marriage, inheritance and safety of life and property. But the everlasting fruits of the Hereafter are related to Faith. Now, has the faith any signs? So, let us see, after a life long claim of being Muslim, have we Faith or not and ?whether, at the time of our death, we will have Faith with us or not

Hear the sign of Faith in the next verse: Those who have truly believed in Allah and then never doubted and participated in Jihad with their wealth and their lives in the path of God, are they who tell the truth (about their faith). A true believer and a righteous God-loving believer is he whose heart, first of all should have known Allah, he must have developed humility before Almighty Allah, his Lord to such an extent that, when someone says: Fear God, he should at once become attentive. When he is told: This is God's command he must instantly accept it. "I believe in Allah and His Messenger." When he is told: The Prophet has ordered this, he at once bows his head .as he has filled his heart with Faith and he does not say by tongue alone

(Only oral utterance is Islam. "We have believed with our hearts."(۱)

O Allah! A group has uttered the two witnesses (Shahadatain) by their tongue so that they may be protected and benefit by the fruits of Islam and may get what they desire. O Allah! We have believed both by the tongue and the heart so that You may forgive and overlook our sins and let us taste the fruits of Faith from You and by You. O Allah! Please our hope is also You – O God! When we say, "There is no god except Allah," our hearts are well aware of Your Oneness (Tawheed) and Faith in You. Our heart also know Muhammad when we say, "I witness that Muhammad is the ".Messenger of Allah

A believer has no uncertainty in his belief

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا)

The believers are only those who believe in Allah and His Apostle then they doubt" "...not

Meaning: Then they have no doubt, hesitation or uncertainty. So long as there is only Islam, doubt and hesitation does not leave man. When Faith takes hold of the heart, peace and tranquility arrives. Then doubts, hesitations and uncertainties have no place. But if, Faith has not yet been established in the heart his condition becomes such that if one tells him: Stop doing this deed as it is against the wish of God, he, very fearlessly utters: Who has come from there (other world after death) to bring such news! This very thing is doubt. It means: I

۱- Dua Abu Hamzah Thumali

do not believe in the Hereafter where there will be questions and answers. Who has been there? Now, who is more knowledgeable than Muhammad? Is his knowledge less? Is the knowledge of Ali bin Abi Talib less? (This is ruthlessness, faithlessness). ?Once we are dead will we become alive again

(أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ)

What! When we die and have become dust and bones, shall we then indeed be“ (raised?”(١)

?How can it happen

(هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ)

(Far, far is that which you are threatened with.”(٢“

?Will the rotten bones become alive again

Or another one says: When we go to the graves no voice comes out nor any news. There is a rotten and broken body. How can it be taste bounties or suffer chastisement? Such a fellow does not know what soul is? Such hesitation is due to the fact that Faith has not arrived. If there is faith it is always accompanied by security .and tranquility

(الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُوْلَئِكَ لَهُمْ الأَمْنُ وَهُمْ مُهْتَدُونَ)

Those who believe and do not mix up their faith with iniquity, those are they who“ (shall have the security and they are those who go aright.”(٣

In brief, it is said that if there is Faith without any doubt, if there is Faith, which protects the heart firmly in his beliefs then there is never a chance for disobeying .God’s Commands

Illiterate but with an enlightened heart

Here is a village farmer. When an educated scholar asked him, “Tell me how many principles of religion are there?” He said, “Five, the first

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۱- Surah Waqiah ۵۶:۴۷

۲- Surah Mominoon ۲۳:۳۶

۳- Surah Anam ۶:۸۲

being Oneness of God (Tawheed)." He was asked, "What does Oneness of God (Tawheed) means?" He replied, "It is that there is Only One God. There are not two gods. This whole universe has Only One Creator: "There is no god except Allah." The learned man wanted to fool the villager. So he asked him, "What is the proof? On what ground do you say so?" The villager retorted, "Do you want a proof of God's Oneness? What do you mean by proof?" The learned man asked, "If someone says no, then what will be your reply?" He retorted, "By my life, I will hit a shovel, which is in my hand ".on his head to make it two

How many philosophers are there and how many arguments do they bring forth! But there is nothing like Faith. No doubt. No hesitation of any kind. No place for anything .contrary to it

One of the great scholars was busy writing a book. His daughter asked him, "What book are you writing?" The scholar replied, "I intend to write a book showing proofs of the beginning and the end. I will quote evidences to prove that there is Allah and that there also is Hereafter (Life after death)." The daughter whose heart had the Noor or Light said, "There can be doubt in anything. But can there ever be any doubt about "!God and the Hereafter

(قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ؟ فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ)

Their apostles said: Is there doubt about Allah, the Maker of"

(the heavens and the earth?"(1)

How certain she is in this matter. What a total and perfect certainty. The certainty is like that of a man who knows that, after some hours, the sun will set, should have a certainty that after death there must be questioning. It is the first rising of the world of requital. So a believer has no doubt at all about it. So long as there is a doubt in your mind, you do not know what is Faith. If you want to study this subject of doubt and uncertainty in detail it is discussed at length in the book Qalbe Saleem (The Perfect Heart). O Lord! You Yourself give us true and lasting Faith.

According to a narration, the Holy Prophet, in his daily supplications used to pray seeking refuge of God against every kind of doubt, polytheism and show off and lending ear to hearsay.

Threw away impure food articles but did not sell them

(وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ اللَّهِ)

"...And struggle hard with their wealth and their lives in the way of Allah..."

There is nothing like faith (Iman) until and unless you part with your money.

In Shiraz, there was a man having little money. He was cooking soup or porridge and selling it to make out a living. May Allah shower His Mercy on him. It is noted that once, after cooking porridge, at the time of selling it he saw droppings of rats in it, might have been in sugar. Now the eatable had become impure.

What to do? This servant of God, did

1- Surah Ibrahim ۱۴:۱۰

not mind and threw away all of it. He did not sell it to anyone. He parted with his money. Why? Dealing in an impurity is unlawful in Islam. It is prohibited for a Muslim to eat it. It is no joke that a man overlooks his self and parts with his wealth in the path of God, for God's sake. You cannot succeed unless you part with your wealth and .money. It is a trial

One who has Faith parts with and sacrifices even his life. He will not part with even a penny unless he has hope from God. If he sacrifices his life, God gives him salvation. Salvation depends on the condition of Faith. The place of Faith is man's heart. The .sign of faith is also in the heart

(وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِی سَبِيلِ اللَّهِ)

"...and struggle hard with their wealth and their lives in the way of Allah..."

It is a struggle, which demands wealth and life. If you find that you are such and are able to part with everything for God then make a prostration of thanksgiving to Him. Say: Thanks to You, O God! There is Faith in my heart, which can make me sacrifice my life also. The one who, in front of God, thinks that he is something and who believes in 'My honor', 'my family, 'my name' and 'my fame' is the fellow who tries to .make himself higher than God

(وَأَنْ لا تَعْلُوا عَلَی اللَّهِ)

"And that do not exalt yourselves against Allah..."(1)

What

۱- Surah Dukhan ۴۴:۱۹

!a pride, what an ego, where is Faith in such a heart

Destruction for the wealthy except those who spend

In Saduq's Tawheed, there is a detailed tradition, which is indeed worth reading and pondering over deeply. I am telling you a sentence from it. Abu Dharr said: The last Prophet Muhammad said, "All the wealthy persons of my nation are in destruction ".except those who spend their money freely in all the four directions as charity

Permanently, from any side a good cause comes to their notice, they at once, without any hesitation, stinginess or shirking, start spending their money freely in charity and donations. If such a wealthy does not spend in charity for God's pleasure, then his final abode is well-known. The money he kept unspent will bring him nothing except .fire, repentance and wretchedness both in this worldly life and in the Hereafter

(وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّهَ وَلاـ يُنفِقُونَهَا فِی سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ. يَوْمَ يُحْمَى عَلَيْهَا فِی نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ، هَذَا مَا كَنَزْتُمْ لأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ)

And (as for) those who hoard up gold and silver and do not spend it in Allah's way,..." announce to them a painful chastisement, On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with (it; this is what you hoarded up for yourselves, therefore taste what you hoarded."(۱

You saw what did the rich person and the donkey do? One carried cruelty and the (other gold. (Persian couplet

(أُوْلَئِكَ

p: ۵۱۴

Surah Tawbah ۹:۳۴-۳۵ -۱

(هُمُ الصَّادِقُونَ)

"(they are the truthful ones. (۴۹:۱۵..."

That is, those are the ones who tell the truth. They are such who believed in Allah and His Messenger and then entertained nothing like doubt or hesitation and strived with their lives, riches and wealth in the path of God. Yes, they are the true believers. They are telling the truth. They are who will get salvation, not those who express .religiousness only by their tongue

!External show and hypocrisy before God

(قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ؟)

"(Say: Do you apprise Allah of your religion... (۴۹:۱۶"

Do you want to show your religiousness to God? You say: We are Muslim, we are pious, we offer prayer regularly in congregation? For whom do you say this? For God or for people? If it is for God, then God knows everything. He is not in need of your saying: Do you intend to remind God? Whereas God knows everything in the skies and on the earth. God has full knowledge of everything. If you also want to tell people, then your Faith is for people and you have nothing before God. The prayers you offered are for the people. You did not offer anything in the service of God. Why are ?you fooling or deceiving yourself, O Liar

Muslims do not oblige Allah

:Worse than this

(يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا)

"(They think that they lay you under an obligation by becoming Muslims. (۴۹:۱۷"

The same Bani Asad who uttered such words of obligation. They said: O Muhammad! Others became Muslims only by themselves but we have come to you with our wives and

children and became Muslim. If others have accepted Islam after fighting, we did not fight but have ourselves willingly become believers. We offer prayer. Please give us .our full share from the Zakat money

The Holy Qur'an says: The Islam, which is with these people has no value. Arriving recently they show their obligation to Muhammad. What is the motive behind your Islam? Is it religion? No, this is the faith, which has wealth behind its intention. You come morning and evening to offer prayers in the leadership of Muhammad. This is no Faith, which expresses obligation (telling him that you have obliged or favored him) and also say that 'We pray behind you'. He (God) says: (O Muhammad)! Tell them: Do not oblige me with your Islam. If you have earned Faith, that too is from God, not from yourselves. So for that too, you have no right to show any favor: But it is God's favor .on you that He guided you towards Faith

Here is an example for you: To make you understand that if one is lucky to become a Muslim, he cannot put obligation on God and His Messenger. Rather he is under .obligation of both God and His Prophet

!Does a patient oblige his kind physician

There is a kind and a loving doctor who also is wealthy. He announces: If any patient comes to me, I will treat him free of charge. He may go away after healing. A patient .went to him. The doctor too deals with him in a pleasing manner

Then the patient tells the doctor: O Doctor! I have come for your sake. And he begins to show that he has obliged this physician who treated him gratis and without any greed for money. He heals him. He gives medicine to him free. Now, really, you are under the obligation of this doctor. But you are telling him that he is under your obligation! You are telling him that you have arrived to his hospital saying: "You may treat me. I did not want that anyone else should treat me. So, I came to you."

God has obliged you

If you are fortunate to get Faith, it is granted by God. He has treated your ignorance. Now you tell him: O God! I heard your Word and put faith in You. Who reminded you of it? The benefits of prayer, fasting and Faith are only for your good. Allah has obliged you. It is He Who relieved you of this illness of ignorance and cured you. For each and every good deed a man does, he is under obligation of Only One God right from the original Faith upto every religious deed. One who climbs up a pulpit and gives sermons has no right to cast a favor. Who are you to be able to guide anyone to the right path? Only if God wishes does He create effect in your speech.

(إِنَّکَ لا تَهْدِی مَنْ أَحْبَبْتَ وَلَکِنَّ اللَّهَ یَهْدِی مَنْ یَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِینَ)

"Surely, you cannot guide whom you love, but Allah guides whom

(He pleases, and He knows best the followers of the right way.”(١

He is the molder of hearts. This matter does not concern you. Or there is one who spends million from his wealth for a good cause, but whose wealth is it really? O millionaire! What did you have fifty years back? Where was your first residence? A few square inches in the belly of your mother. You also know what your food was? Thereafter, out of all these impurities, you came out naked. No house, no life, when you were both hungry and thirsty. Thereafter it is Allah who gradually granted you the .wealth, which you now possess

(لِلَّهِ مَا فِی السَّمَاوَاتِ وَمَا فِی الأَرْضِ)

(Whatever is in the heavens and whatever is in the earth is Allah’s...”(٢“

The globe of the earth and whatever is there on it, is the property of Only One God. It .is He Who has lent it to you

Another thing: It is only Allah who gives you the opportunity to do a good deed and turns your heart towards good. Otherwise where you are and where is good! Where and how a deal with God! We are too small to say “May Allah bless” even once. Praise on pulpit, writing in a newspaper, giving a radio talk. How much wealth do you part with? How at all can you make a deal with God whereby you may get a reward after ,your death? It requires a lot of effort to make God mould his mind. You

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Surah Qasas ٢٨:۵۶ -١

Surah Baqarah ٢:٢٨۴ -٢

.by yourself cannot do it

Therefore, if you have done a good deed, thank God in prostration and say: If I was left to myself, I would not have been able to make a deal with God selflessly and honestly. It is God Who inclined your heart and gave you good thoughts. Do not show your obligation or favor to the needy who extended his hand to you for help. Never .imagine that you have done a great deed

Charity of Husain, an example for others

An Arab had to make a big payment by way of blood money, which amounted to a thousand gold coins at least. He asked people, who was the most generous gentleman in Medina? They said, "Husain." He went to Husain and said, "O My Master! I am in such and such trouble. They have directed me to you." Husain also, first asked him some questions, which will take a long time if I relate to you. It was understood that he was not a nomad. He was an intelligent person, faithful and knowledgeable. ".He (Husain) said, "Come with me

Then Husain took him to his house. Husain had four thousand gold coins, which he hid in his coat. He did not open the door but gave them to that man from a little opening in such a manner that the latter may not see him and feel ashamed. Husain said, "Please accept these four thousand Dinars and excuse me, this is all that I have." He seeks excuse (You give a few

Toomans in God's path keeping your head high!!). The Arab was surprised with all this. So he asked, "O my Master! You gave me so much money but have not opened your door, why?" Husain said, "So that you may not feel ashamed, by looking at me. I have protected your self-respect. I hid myself from you." This is because he does not consider the wealth as his own and does not consider himself as a doer of a good .deed

He considers this wealth as the wealth of God. He considers himself a servant of God. He also considers this good sense also from God and knows that God has done a favor to him. One who gives something to someone and then shows his favor has .made his spending void or invalid

(ثُمَّ لا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلا أَذًى)

"Then, do not follow up what they have spent with reproach or injury..."(١)

Not giving is better than such giving. The Arab began to weep. Husain heard his weeping from behind the wall. He asked, "Why are you weeping? Is what I gave you less? I told you that I do not have more than this." The Arab replied, "No sir, my weeping is not for this. My weeping is because of my thought as to how such a generous hand will ever go under dust?" Then he recited a couplet, which was :thereafter inscribed on the tomb of Imam Husain. This is its subject matter

O dear Husain! One who comes

١- Surah Baqarah ٢:٢٦٢

to you is never disappointed. Your door is always opened for anyone who approaches .your house

We also say: O Master Husain! An indebted Arab took your shelter. You gave him refuge and paid up his debt. You untied his knot. You freed him from imprisonment. We also, O Master, are now imprisoned in sins. We are in the prison of our lust and greed. O Husain! We request you to pray for us this night so that God may make us of those who are freed. O Husain! Whoever wants anything from you is never sent away disappointed. We also, tonight, appeal you to kindly request Almighty Allah so that He may forgive us and be kind to us. We make this request also in favor of our parents. O Husain! We have an aspiration. This is the last Friday of the holy month of Ramadhan. Let a decree declaring freedom for us all be issued. If the curtain is rolled up, truth will become manifest. All of us do realize that, in fact, we are all needy and penniless. Of course, not in the sense of Dirhams and Dinar coins. We are empty of good and righteous deeds; that is sincere deeds. Deeds, which will be useful tomorrow on the Judgment Day. O Husain! One tear for you washes out sins in such a way that no sign of them remains. Please look at us. This Arab wept at the thought of Husain's hand ,being buried under ground. Alas

if the Arab had learnt of the oppression on Husain

Part ۲۸

Faith in origin and end is the basis of all religions

The original religion, which Almighty Allah initiated with the father of mankind (Adam) and ended with the messengership of Muhammad is to understand the beginning and the end.

(لا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ)

"We make no difference between any of His apostles..."(۱)

The purpose of sending Messengers and of revealing divine Books from the scriptures of Adam upto the Holy Qur'an on Muhammad is faith in God, the Hereafter and good deeds. This is the whole of it. Ibrahim talked about God, Hereafter and good deeds and so also talked Musa, Isa and the Last Prophet. This is towards which people were called and invited by Torah, Bible, Zabur and Qur'an.

(وَالْعَصْرِ. إِنَّ الإِنسَانَ لَفِى خُسْرٍ. إِلاّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ)

"I swear by the time, most surely man is in loss, except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience."(۲)

Religion means faith and good deeds. All the messengers arrived for this purpose.

Faith in God, the Messenger and the Hereafter does not mean only confession by tongue due to some temptation or because of habit or mere outward expression and saying: Allah, Muhammad, Hereafter and Judgment Day are true; death is true.

Inclination towards something amounts to having faith in it

The meaning of Faith in Persian is, as mentioned in all the Qur'anic commentaries, is inclination or attraction. The thing towards which man gets inclined is due to faith in that thing. Faith in God is inclination towards

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۱- Surah Baqarah ۲:۲۸۵

۲- Surah Asr ۱۰۳:۱-۳

God. Today's man has left God. He has no faith in Him. All the faith and inclination is towards the material world, wealth, affluence, financial power, status and position. All .are running after these things

The Jew says I am in the community of Musa and my belief is in Torah. Rather, he also has strange claims. He says, "Ruling the world is our right and Paradise is also ".absolutely for us

What do the Christians say? Christians say: We are children of God and His friends. Paradise is our property and Isa lived in hell for three days so that no Christian may .now go to hell, and all such nonsense

Muslims also say Paradise is for us. I am a believer; partisan of Ali the Wali of Allah .and Paradise is reserved for us, not for others

(...مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ)

whoever believes in Allah and the Last day and does good, they shall have their..." (reward from their Lord, and there is no fear for them, nor shall they grieve."(١

:The Holy Qur'an has clearly nullified such claims. O Muslims, Allah says

(إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ)

Surely, those who believe, and those who are Jews, and the Christians, and the" Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there

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١- Surah Baqarah ٢:٦٢

(is no fear for them, nor shall they grieve.”(1)

These titles are meaningless. The names like Jews, Christians, Sabian, Muslim etc are of no use. The path of God requires truthfulness, requires Faith or religion. Religion is in the heart. Unless the heart realizes God and Hereafter, until man is totally inclined towards God and Hereafter it is no religion.

Be, if you like, a Christian or a Shia. Unless and until heart is inclined towards God and Hereafter it is of no use. The man of today, may he belong to any community, is attracted only towards material things of this world. If you tell him: Fear your grave, think about the forthcoming questioning after death, and Judgment Day is also there, he replies: These talks have now become old. Is this man a religious believer? Maybe his name is like the names of Muslims or Christians or Jews but around what is he circling? Only around money, lust, greed, passion and desires. Who is revolving around God? Who is running after Paradise? Wherever I see, I see that all are after big bungalows and buildings. When did you turn towards the House of the Hereafter? I do not know when you turned towards the House of the Hereafter to see if its walls are aright and its construction good.

Hereafter requires prior preparation

You do not arrive in the Hereafter in a readymade house. When you came out of your mother’s womb a readymade house was awaiting you. A lamp like the sun during

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1- Surah Baqarah ۲:۶۲

day and moon at night. So also the leveled earth for your habitation. As for your food, mother's breasts were pre-filled. In short, you came in a well-prepared life. Then you lived in this world until you return and go away from it. But when you get out of the womb of this world and enter the higher world, you see that there is no readymade living for you. Do you know what does a readymade living means? It means that when you die there is no existent light like the light of the sun there. The Noor or Light over there is the same Noor which you carry with you, that you earned during the holy month of Ramadhan, the Noor of good deeds, the light of Faith, the radiance of repentance, the brilliance of sincerity. Your Noor is in your self.

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ)

"On that day you will see the faithful men and the faithful women- their light running before them..."(١)

On the earth of the final grand gathering (Hashr) there is no sun or moon.

(إِذَا الشَّمْسُ كُوِّرَتْ. وَإِذَا النُّجُومُ انكَدَرَتْ)

"When the sun is covered, and when the stars darken,"(٢)

There is no shining star on Judgment Day. Conditions are totally different over there. There will be no light except the Noor of the last Prophet, Muhammad. Anyone who has earned from this radiance in the world will get it there automatically in the Hereafter.

(لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ)

"For it is (the benefit of) what...

١- Surah Hadid ٥٧:١٢

٢- Surah Takwir ٨١:١-٢

(it has earned and upon it (the evil of) what it has wrought..."(١)

There are some, for whom, as per narrations, the Noor is just in front of them. There are some Muslims for whom the light gets extinguished and they become almost blinded. You have seen that sometimes a lamp gives a little light and is about to go off and then again it becomes bright. For some the light is so less that they can barely see their feet. Sometimes it becomes so dim that it has almost gone out. This condition in the higher world comes to pass when one had committed sins in the world. Repenting is its lightening up once more. After your death you will see and pass through your .time in the spiritual state. Lightening and darkening and again lightening

One who had sinned had repented too. May God let not the darkness prevail. Be the outward surface of your grave dark or brightened by a thousand lights such light belongs to this world. But where you are after death requires a different kind of light, the light or radiance of Faith or sincerity, brightness of truthfulness, dazzling of good deeds. Your bed is also like that. You recite in Dua Abu Hamzah during these nights: Why should I not weep over my empty-handedness? What is your property and belongings after your death? Ali says, "After death, no one has any house except that ,which he had prepared in this world." There are some

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Surah Baqarah ۲:۲۸۵ -۱

of course pure believers, whose house there (in the Hereafter) is as vast as the eyes .can see

The body is under dust but his soul or spirit is in the heavenly kingdom. Faith in Judgment Day means revolving around Judgment Day. Such person does deeds, which are useful in the Hereafter. He keeps away from sinful acts. This is faith in Judgment Day. He does not go even near any sin, away from lust, passion and greed, which imprisons everyone, except a true believer. It is not possible that a faithful person bows before passion and lust. Lustful behavior removes Faith from man. I will .tell you a short story to illustrate this point

Models of Faith

They say twelve persons of the Muslim army became prisoners of war while fighting the Romans. The emperor said: Bring the captives to me as I desire to look at them and to know as to how a small number can win over a huge army! When these twelve great men were brought in the presence of the emperor, the king of Byzantine asked them, "I will not kill you. I will also give jobs to you. The only thing you have to do is to come and reform our army so that they may be trained like yourselves and our ".armies may also make advances like your Islamic forces

The Muslims opposed the proposal saying, "We are not prepared for this as God is not :pleased with such a thing." The Holy Qur'an says

(رَبِّ بِمَا أَنْعَمْتَ

عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ)

My Lord! Because Thou hast bestowed a favor on me, I shall never be a backer of the“ (guilty.”(۱

We will never do such a thing. The emperor ordered, “Take these men to the church, point out to them the beautiful female monks and hand them over to them. Also tell the girls to show affection to these Muslims. Let the Muslims know that these girls will submit to them provided they agree with the said proposal. Moreover you will also get ”.much more rewards

When these Muslims were brought to the church and their eyes fell on those lustful and beautiful girls they exclaimed, “Is this a house of worship or a house of passion!” They cast their eyes down so that the seeing may not be repeated as the repetition of such seeing is prohibited. If one’s eye falls on an alien lady, to look at her again is unlawful, it being full of risk. They lowered their heads and eyes and did not move from their place. The king was informed of this. In our opinion, these are men indeed. They are not childish, lustful or greedy, who may bow down before money or be enslaved by women. They are Muslims, honorable and respectful. They believe in the .Might God

(وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ)

(and to Allah belongs the might and to His Apostle and to the believers...”(۲...“

As such they keep aside wealth and passion. They submit to none and nothing but .Only One God

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۱- Surah Qasas ۲۸:۷

۲- Surah Munafiqeen ۶۳:۸

Their faith is not in money and lust. Their condition is such, day and night. It is said: He lives in his worldly house but his heart and soul is in the grave. He is always caring for the means of the grave. If you want to get benefits in the other world, after death, in fact, you will be with what you are in this world. If your heart is involved and drowned .in the worldly corpse, your foul smelling body will be with you in the grave

If your heart was revolving round Muhammad and the Progeny of Muhammad, if you were loving Qur'an and longing for Paradise and its bounties they will be with you after death. What is the condition of a world-lover? How madly he runs after worldly wealth, which is material. His entire thinking is about gathering money and dearness and cheapness of worldly possessions etc. One who loves the Hereafter should also be after the things related with the other world. His entire attention is towards God, .Hereafter, religion and truth

(Whatever is in the flask oozes out of it too. (Persian Saying

World-lover has signs and so also has the one who loves Hereafter. One who wants this material world is constantly after getting the material benefit and tries his best so that his income may not diminish. One who loves the Hereafter too must be like that. He says to himself: Before the holy month of Ramadhan ends let me collect as many benefits

as possible. What is the condition of a materialistic man? What does he do to gain benefit from land costing a thousand toomans per meter? Almighty God grants you a thousand fold more. Then how much more you should strive to get it? You must do as many good deeds as you can before the holy month comes to an end. Believer is one who trembles at the mention of God's name before him. His heart fills up with the fear of the Judgment Day when it is talked about. This is the sign or symbol or Faith. Otherwise his faith is only in this material world. In his grave is also a rotten corpse, .which symbolizes this low world. This is the reality

The summary of our talk of today is: What is required after death is Faith and a heart full of reality. What was only on the tongue goes away. If your heart has fear of God, you must decide what should be with you at the moment of your death. So remain with faith, fear, lowliness and humility before truth. Of course it also has its signs. How the worldly people attend their work in time? O believer! The sign of your faith is that when you hear the call "Hasten for Prayer" from the minaret of the mosque, O the one who really believes in the Hereafter, rush and race towards prayer, the best deed and .be not lazy and careless

Ali bin Abi Talib appeals in

Dua Kumail: O God! I request you earnestly not to let me be lazy with regard to the affairs of the Hereafter. Please forgive me as I have been lazy in my affairs pertaining .to my Hereafter

If a proposal for a good deed is put before me, I reject it myself. This is a weakness of faith. Otherwise if man has true faith he himself rushes towards a good deed and .undertakes it immediately

Do not turn again to lust

Now, as God Almighty has granted you this precious holy month of Ramadhan, and as you have faith and affection for good deeds and as you are regularly attending prayer and hearing the commentary of Holy Qur'an, and observing fasts etc., pray to God so that you may be able to maintain these habits even after the holy month is over. Woe unto the eye, which shed tears during the holy nights, which looks at Holy Qur'an and also looks at shameless scenes on the television screen, which are against God's .pleasure

The neglectful things restrain you from the path of the Hereafter. When would you be anxious for the Hereafter? Why people are not at all mindful of their Hereafter? It is only due to these passionate, exciting and lustful scenes and affairs. In short, now that you have arrived here, may God keep us all stuck to the right path and may we give up sinning and may we prepare for our journey to the other world and may all of .us love one another

Friendship with one another brings bliss

Begin

at home and go unto the two worlds. If the wife and the husband love one another for God's sake, His bounties are also with them. How sweet then is their life! If there is good behavior with the neighbor, between the buyer and seller, partner and partner or associate, if one considers the property of other as his own, if they consider the loss of others their own, they will really become sincere friends. In such .circumstances God rains favors on them, which are beyond imagination indeed

God deserves to be more affectionate

It is narrated that a youth had much affection for Prophet Dawood. He had full faith in him and was attending him regularly for learning the Psalms. This youth was so much attracted to this, that he did not do anything else. Briefly speaking, one day the angel of death visited Dawood. At that moment the angel looked rather sharply at that youth. Dawood asked the angel, "Why did you cast such a sharp look at my friend?" The angel replied, "Yes, I have to visit him (for taking his soul) next week." Dawood asked again, "Is it firmly fixed?" The angel replied, "Yes, this man will not live for more .than a month now." Then the angel went away

Dawood also loved this youth for the sake of God. So he felt much on hearing about his early end. He talked sweetly with him and asked, "Have you married?" The youth replied, "No." Dawood told himself: This youth is not going to

live for more than a week. He is not yet married. He began to think about finding a wife for him. So that he may benefit from her at least for one week. He put forth a proposal before a person among Bani Israel and said, "For God's sake give your daughter to this youth in marriage tonight." That gentleman also accepted the proposal readily, asked his daughter and she also agreed. They made arrangements .for the honeymoon, which was held the same night

The youth, as usual, continued to visit Dawood daily. On the seventh day while Prophet Dawood was expecting news about that youth's demise, he arrived there himself. Dawood did not say anything to him. In short, after one week, the angel of death once again came to meet Dawood. The latter asked the former what had happened. How is it that the youth remained alive? The angel replied, "The time of his death had arrived but you, the girl's father and the girl herself performed deeds that attracted God's mercy. The mutual love for one another stirred divine mercy. When God saw them doing this He said, 'It is for Me more than you to love and to be kind to (this youth, so We extended his life.'"(۱

Wife's obedience to husband for God's sake

It is written in the book Muhjjatul Baiza that during the days of the Holy Prophet, in Medina, there was a woman whose husband intended to go on a journey. He told her, "Do not go out of the

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۱- Biharul Anwar vol. ۶

.house till I come back." The lady agreed

Before long her father fell ill. She sent a word to the Holy Prophet asking, "O Messenger of God! While going abroad, my husband had asked me not to leave the house, but my father is ill, so can I visit him?" The gist of the matter is that the Holy Prophet did not give her permission and considered that husband's obedience was .essential

The woman's father was about to breathe his last. The lady's heart again became restless and she once again sent a word to the Holy Prophet seeking permission but got the same reply. Then her father expired. She again asked the Holy Prophet whether she could attend the funeral? The Holy Prophet repeated his reply saying, "Since your husband has asked you to remain in the house, you must not go out." As the woman had faith, she accepted the order. She feared God's punishment and knew that God's pleasure was in her husband's pleasure. The Messenger of God gave her good tidings: Almighty God has, due to the deed of this lady, forgiven her, her father, her mother and her husband. God pardoned all of them due to the goodness of the deed of this lady. Just see, how one deed enables a woman to become so lucky! Let us .leave the matter here and proceed further

Farewell to the dear month of Ramadhan

O faithful lovers of God! You know our beloved month is about to leave us. Once the veil is lifted you can see

how blissful this holy month of Ramadhan was. It has ended now. It is preferable to bid farewell to this holy month during the last Friday, during the last night. Let the relevant supplication be recited. How to bid farewell to a dear one who is leaving us ?with a promise to meet again in the Hereafter. How is such a dear one given farewell

Time and space pass away speedily in this material world. But it has spiritual aspect, which lasts forever. Its name is Ramadhan. How is it? No one knows but (God and His Messenger tell the Truth) every existing one has to be gathered after death. Time and space also have a gathering. This same month of Ramadhan, which has passed away is there in the higher world. The brightness of this very month of Ramadhan will be witnessed by us after our death. The outward of the hours, which we spent in the Holy nights have passed away but its interior (spirit) is still there. It will be the cause of the .light and brightness of your eyes after death

Hours of our life

Ibn Fahd Hilly narrates from the Holy Prophet that hours of a man's life are of three kinds. They are such that when their other worldly appearance comes before a faithful, he will become so happy that if that happiness is distributed among the people of hell, they too will become happy. Such hour is when a faithful passed it in the remembrance of God, remaining in

the mosque, hours when he fasted for God's pleasure, gathered with other faithful people in religious meetings wherein the youths, the old ones called upon God meekly .and in humiliation. Such deeds and hours are permanent

Every word, which you uttered for God, every deed, which you did for the pleasure of God, every repentance, which you made during this month, you will observe that all of them have lasted. What I am telling you is bid farewell to the dear holy month. Perhaps you may not see it again except in the Hereafter. It is about to slip away from our hands. Imam Zainul Abideen says: O Dear month of Ramadhan! You had brought the holiday (Eid) for the friends of God. How fast you left for the friends of God and !how hard were you for others

I now narrate the rest of this narrative –another hour is such that it, if you see, makes all so restless that if its restlessness is distributed among the people of Paradise all of them will turn restless. It is the hour or time in which you committed a sin. Alas, if our ,eyes can see the sins which we might have committed during Ramadhan

:The Holy Qur'an says

(الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ)

On that day We will set a seal upon their mouths, and their hands shall speak to Us," (and their feet shall bear witness of what they earned."(١)

Tomorrow, on the Judgment Day, all the limbs

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١- Surah Yasin ٣٦:٦٥

and organs will witness to the deeds done by each. The hand, the eye, the flesh, the tongue, all will speak up. Do not ask: How? It is a different power and a different .world

By the way, there also is a narration. The Imam says: When one repents and repents heartily, God sends a decree to the writers of deeds and also to the limbs or organs of that person: Do not give witness to this servant's sinning on the Day of Judgment .because My servant has himself confessed to his sin and repented over it

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا. بِأَنَّ رَبَّکَ أَوْحَى لَهَا)

(On that day she shall tell her news, because your Lord had inspired her."(١"

.The very ground beneath your feet will be a witness against you

The third (kind of) hour is medium, neither happiness nor sorrow. It is the hour, which passed in deeds, which were neither in obedience nor in His disobedience. Such hours also cause sorrow. One will really feel sorry as to why he did not perform deeds of !God's obedience for getting benefits now

Recite the prayer of farewell

Jabir narrated from the Messenger of Allah: Recite briefly this supplication on the last Friday of Ramadhan so that God Almighty may do to you either of the two things: Either He will extend your life span so that you get another holy month or if your death is already decreed He will improve your affairs. O Lord! Let this month may not be the .last holy month of Ramadhan of my life

p: ۵۳۷

۱- Surah Zilzal ۹۹:۴-۵

May I not be buried this year. I may worship and fast also the next year and recite .Qur'an

But if it is Your determined decree whereby this year may be the last year of my life (for which there may be no remedy through supplication or charity) then please, kindly, let there remain no sin in my account unforgiven (making me pure and clean). Be Merciful to me. Give me liberty through salvation. Improve my deeds so that I may not be deprived. I may not go out empty-handed from the holy month of Ramadhan. Please grant me the happiness of Eid-ul-Fitr by Your Mercy. O Lord! Let not these .hands return empty-handed from Your Court

.Bid farewell to the holy month of Ramadhan with the final farewell to Husain

!(Peace of Allah be upon you, O Aba Abdillah (Husain

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

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Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office
Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ۱۲۹, first floor
Website: www.ghbook.ir
Email: Info@ghbook.ir
Central office Tel: ۰۳۱۳۴۴۹۰۱۲۵
۰۲۱ ـ Tehran Tel: ۸۸۳۱۸۷۲۲
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